

# Light of Truth

AN EXPONENT OF THE NEW PHILOSOPHY OF LIFE, HERE AND HEREAFTER.

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Written for the LIGHT OF TRUTH.

## OUR COUNTRY'S NEEDS.

PROF. J. R. BUCHANAN, M. D.

I observe with much pleasure that you are giving attention to our alarming national condition. I ask the serious attention of your readers to a few important truths.

Nothing is more certain than that the reign of unbridled selfishness blinds man's intelligence to the most important truths. The fiercely selfish competitive struggle for wealth, which has become our social condition, has made our wealthiest classes blind to the principles of justice and to common prudence. They are pursuing the policy of extortion which they have established in our national government ever since the war. They are blind to its criminality, and to the fact that when the people are enlightened they will not endure it. Hence the probability is that they will continue to attempt to enforce an oppressive and impoverishing policy until in some way they provoke civil war, and fulfil my predictions.

No nation can indulge unbridled selfishness without running into calamity—either national degradation, civil convulsions, or foreign war. Our system of landholding and corporate monopoly is giving us a condition of unlimited wealth and unlimited poverty which is incompatible with a republic.

Our social system destroys the security of labor, and millions live in fear of becoming paupers or tramps, hunting employment in vain. If we recognize the right asserted in our Declaration of Independence—the right to "life, liberty, and the pursuit of happiness"—we must recognize the right to industrial occupation as equally undeniable, for when deprived of that we can have neither life, liberty, nor happiness. Society is therefore imperatively bound to deprive no man of industrial occupation, and when it does deprive tens or hundreds of thousands of occupation by a vicious social system, it is morally bound to undo the wrong, and provide occupation for those whom it has excluded.

That is not a true republic according to the definition of Solon in which any man or class of men can be oppressed or made to suffer without an immediate effort for their relief. The millionaires who look on with indifference at the enormous amount of suffering in our country, which any of several hundred could terminate without injury to himself, will inevitably come to be regarded by the suffering classes as public robbers, and the politicians, whose legislation has been the source of widespread suffering which they do nothing to relieve, will share the same odium.

The men whom our legislative and social system have deprived of employment and driven to the verge of starvation and disease, have a right to demand employment of the State. Not as charity, but as an unquestionable right; and every honest political party should make guaranteed employment one of its principles.

Even the haughty and selfish British government recognizes this obligation in Ireland by providing public work for the unemployed. If we neglect this imperative duty, we shall gradually develop an angry, desperate, and turbulent class, ready to start into insurrection whenever their passions are roused. If we do not recognize our brotherhood with them, they will recognize no brotherhood with us.

An industrial army enlisted under either Federal or State governments would find ample employment in works of irrigation, in building roads, and in carrying on many enterprises to which private capital is inadequate.

It is the belief of many Nationalists that the national employment of labor in all forms of industry is the true solution of the alarming and perilous labor problem. The proposition of national employment for an industrial army will not only relieve our social distress and turbulence, but will give the opportunity of introducing Nationalism into industry, just as fast and as far as the laboring classes approve it, and prefer it to the competitive system of wages, which means simply "every man for himself and the devil take the hindmost."

Guaranteed employment for all adults, and industrial education for all youth would solve the labor problem and avert the fatal crisis to which we are approaching. But I confess with some that I do not believe our political parties and political leaders have sufficient intelligence and patriotism to adopt this simple remedy. Yet even a partial and limited trial would demonstrate its value, and help to postpone the evil days to which we are approaching.

## SPIRITUALISM--CHRISTIANITY.

JOHN HAZELRIGG.

On the one hand, Christianity, the misguided offspring of Satanism and the astronomical religions of ancient Chaldea and Egypt, revised and amended to meet the exigencies of a disembodying priesthood and the piteous clamoring of a humanity beseeching the divine bread of soul comfort, yet ever subsisting on a stone; thundering down the ages of charlatanism and superstition, a juggernaut of destruction to the unbeliever, a veil of hypocrisy to the fanatic, resting,

as it does, upon a basis of historical and mythological tradition and sacerdotalism; its offices of worship suggesting familiarity with capitalistic trusts, while the poor of its following—the real supplicants for an equality in brotherhood—suffer in illiteracy and indigence. With pulpits of carved onyx, communion tables of fabulous price, the paraphernalia of the general service outrivalling in proportion and splendor all the amenities of worldly vanity—truly the quietness of humility and reverence! On the other hand in what contrast are the fire-side gatherings, the home communings with loved familiars, the harmonious circles for spiritual intercourse which exist in the privacy of domestic peace and happiness! In these workshops of the new religion is welded the lost link of divinity, Modern Spiritualism, completing that grand mystic chain whose swivels indicate the affinity of spiritual unfoldment and of soul evolution. No threat here of endless torment, that indemnifying principle of "an eye for an eye, and a tooth for a tooth;" no eternal reckoning to be figured up on the pages of purgatory. How much more rational and reassuring is this soul-science which indoctrinates and proves the principles of the after life, than are the ill-sufficient and time-worn dogmas of the unjust and arbitrary creeds which terrify innocent and confiding minds with their promises of eternal and avenging judgment; picturing an irate God, who, in pure wantonness of spirit, sits like an impatient Nemesis, greedily awaiting the blissful moment when "vengeance is mine, saith" etc. How well do I remember my first introduction to this brimstone idea. An elder brother, intent on the enlightenment (?) of juvenility, came very near frightening me into convulsions by his vivid and spectacular picture of this theistic Inquisition, in which the devil, grand Inquisitor-general, with the proverbial ornamentalations of horns and hoofs, officiated in satirical mood at the disbursement of the divine wrath. Ye shades of obloquy! What inspiring pabulum for youthful reflection! My first fear of the shadows grew from out this well-meant portrayal, and from thenceforth malignant eyes glared from every darkened corner, menacing promises gleamed from every page of my study-book, while the sword of Damocles hung suspended over the bed of my dreams. The assurances of God-like mercy were blotted out, and "eternal damnation" was writt'n across the wall.

How different from these fear-impelling doctrines are the truths which Spiritualism promulgates, vivifying with regenerate forces the impulse of the soul in its struggle for the light of immortality, tearing away through the manifested intelligence of spiritual intercourse the barriers which surround the skeptic and the agnostic. The Church confuses because it is built upon unproven and ever-varying theories; Spiritualism diffuses, for the science of the soul is an embodiment of demonstrated fact, open to all true investigators. Not a mass of bewildering ideas, not a jargon of verbal niceties appropriating unto themselves the bombastic I-am-greater-than-thou doctrine of religious philosophy, but a plane of universal brotherhood, laboring to liberate minds in malfeasance, to guide the supplicant to the inner threshold, to prove to him that Biblical miracle was not a myth, that the language of the Bible was not a compilation of platitudes to be woven into the woof of theory or the warp of imagination; but a history of soul evolution, confirmed by bona fide evidence of spirit power, a power which, after the lapse of ages, is once more manifesting itself despite the dense aura of Materialism arising from the altar fires of false theology and incomprehensible sectarianism.

But the mists are clearing away before the sensitive lights of the inspired; religious sophistry is yielding to a newer enlightenment; the veil of Hermes is lifting from before the portals of the inner temple. The prophet and the priest are changing places in the grand cotillion of the universe. Verily this is as it should be, for give me the prophet as against the priest, the intuition against the sense, and I will show you a basis of Christianity which lives without cant or ceremony within the realms of reason, outside the portals of argument. The mediums are the prophets, heralding the birth of a truer conception of the God-head, unbarring the gates 'twixt the two worlds that the light from the higher sphere might shine through to guide as a beacon those true seekers after knowledge.

## Marriage Qualification.

The *Christian Life* of Morton Park, Ill., says: "Representative H. C. Wilson, of Sangamon, will endeavor to secure an act tending to marriage reform in the State legislature. The proposed bill provides that marriage licenses hereafter are only to be issued to such persons as can fulfill the following requirements and conditions: That they can read and write in the English language, or if foreigners, that they can read and write in their native tongue; that they are sound physically as well as mentally, and that they do not have any fatal disease lingering in their system by inheritance or acquired by their own vicious or dissipated habits; that the male person desiring to contract marriage give satisfactory evidence that he is engaged in some honorable vocation from which he derives sufficient income to support a home economically."

Written for the LIGHT OF TRUTH.

## The Sabbath Day and the Bible.

R. C. FULSON.

It is constantly affirmed by those who advocate Sunday observance that it is the Lord's day and its keeping is commanded by the Bible. This has been repeated until it passes without questioning. Yet, if we examine the Bible we shall be surprised at the meager allusions that we find. The day is mentioned only eight times, and in no instance is it declared distinctively unlike other days. As an interesting subject for reference we quote in full these eight passages.

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28:1.

"And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him [Jesus]. And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16:1, 2.

"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." Mark 16:9.

"And they [the women who followed Jesus] returned and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 23:56; 24:1.

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher." John 20:1.

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20:19.

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Acts 20:7.

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:1, 2.

From these passages may be drawn certain inferences at variance with the popular idea of Sunday. The disciples had rested on the Sabbath and had come on Sunday to satisfy themselves at the sepulcher. They came not to a religious meeting in honor of the day, for they did not know Jesus had arisen, and doubted when this was told them, and when he appeared they shrank away, saying it was an apparition. They had no reason for honoring the day, for it was one of gloomy despair to them, and they were brought together by a common disappointment and overwhelming loss. It is not said even that Jesus arose on that day. Eight days after he again appeared which would be on Monday. As he came the first time to convince his disciples, so this time he came to clear away the doubts of Thomas. The third time he came was on a fishing season.

In the quotations from Acts 20:7 is the first mention of a religious meeting, and this was held on Saturday night, the Bible day beginning at sunset, or the evening of the Sabbath. On Sunday morning Paul went on his journey, quite unlike Talmage, who would not fill a lecture date because he had to journey on Sunday. Paul traveled all day, and the other disciples were not idle.

From the last passage may be inferred a command to lay by on the first day whatever was intended to be given to the cause, that it might be ready when the apostle came. Thus beyond dispute Christ did not command the observance of the first day, and he took pains to show disrespect for the Sabbath. Nowhere in the Bible is Sunday declared better than the other days of the week or of sacred character. Will not some skilled theologian explain the matter, and state on what authority Sunday is substituted for the Sabbath?

## Is Dr. Talmage Sincere?

(To the Editor for the LIGHT OF TRUTH.)

I see by an article under the above caption in your issue of October 21st, that Rev. T. De Witt Talmage has offered one hundred dollars to any infidel who had twice read the Bible through by course, and that Brother Moses Hull has put it in his claim. I have read the Bible through by course more than a dozen times, have re-read and carefully studied hundreds of passages in various translations, have compared text with text, honestly desiring to find truth, and I have found it. As a result of my Biblical reading and study and from no other cause, I am a stiff in-the-back-bone, dyed-in-the-wool infidel, according to the Websterian definition. Brother Hull has declared himself first and so has a prior claim to the hundred dollars, as it is not to be supposed that Talmage would bankrupt himself by paying one hundred dollars to every infidel who has twice read the Bible through by course. The best Bible scholars I ever met have been infidels. Most of them, like myself, became infidels to Christianity through honest Scripture study. I would like to hear of Brother Hull receiving the money, but regret that he has no better security than the word of a Christian preacher.

E. J. BOWTELL.

Letter from Abby A. Judson.

I read with great interest an issue in your issue of October 21st, "Is Spiritualism to revolve around the Church?" So dear is Spiritualism to me, so completely does it satisfy my reason and my heart, that it is all-sufficient to me, and I feel no desire to attend a Church service from the beginning to the end of the year. During the three years and a quarter since I avowed my adherence to its tenets I have attended a Church but four times, and then just through courtesy to a Church that had lent me their edifice, or one whose members had attended my meetings, or through deference to an aged relative. In the first and fourth instance, the clergyman was Unitarian; and, though spirit-return was wanting, the cruel and brutish doctrines were also wanting. In the other two instances, it was a Baptist Church. In one the preacher warned his people against me; and on going out the people in the vestibule looked at me with holy horror. In the other, a youthful theologian, under foreign missionary orders, advocated a pure life rather than the blood of Jesus; and when I personally taxed him with his want of orthodoxy, he admitted that he thought many things that the Church was not yet prepared for. This same pure young man read a chapter from Samuel that was not decent to read, but it was in the Bible, and the decent folk who listened to the outrageous story received it with decorous attention.

I have no need, and no wish, to go to Church. What is given there is either a thin shell with no sufficient kernel, or it contradicts sense, reason, and humanity.

Still, I do not forget that my father said to me, "The Church is expanding; it will be ready for your message before you are called to take your departure." Yes; when the Church expands to the degree that it will outburst all cast-iron creeds, and all adherence to one stereotyped Bible; when it accepts the scientific and philosophical facts that nature's laws govern the spirit world as well as the physical planet; that those who leave the physical body go on living, subject to the same laws of progression as when here; and that communication between the two worlds will become more and more frequent, until the two are consciously blended into one, then, and not till then, will the Church become Spiritualists. The article alluded to says it is absurd to speak of the absorption of Spiritualism by the Churches. Rather do we say that Spiritualism will absorb the Churches; and, when so absorbed, they will be so transmuted that Calvin, Jonathan Edwards, and my revered father would not fellowship them at all, provided that these great men had been at a stand-still since entering the spirit spheres.

When in Minneapolis I heard that some of the Baptists there said, "They should think that my father would turn over in his grave." They seemed to think that he was still in his grave. And at the celebration of his centennial at Malden, Mass., one of the speakers said, "Judson still sleeps in his ocean grave." I wonder if his spirit, which was undoubtedly present, with his parents, and brothers, and wives, and children, did not bring a majestic force on the one who spoke such an untruth, that made him reel on the platform, and wonder who had struck the blow. I would like to ask such boxed up persons if they think that my intelligent, progressive father has been forty years in spirit life, and has not learned anything.

Yes, the Church has much to learn yet. But Unitarians stand where Tom Paine stood, and are yet accounted of the Church. And Rogers, with his wit and his genius, goes further yet. The orthodox Churches have given up a physical hell and the resurrection of the physical body. The Presbyterians are going to split. They split once before, into Old School and New School. But when they split again the progressive ones will jump so far that there will be but an imperceptible flavor of orthodoxy in them. They will call themselves Presbyterians, but they will be Unitarians.

Bless the angel world for Dr. Sprecher, of Cleveland, and bless his congregation for cheering him so long, when he said in his sermon, after the close of the Briggs trial: "I will not be a slave, and say that the Scriptures are without error."

It is no wonder that the old bigots cling with a death-grip to the dogma of the verbal inspiration of the Bible. They well knew that if that pin should be pulled out the whole structure of theology would come down, just as the Philistines' temple came down when Sampson brought his mighty strength to bear on its supporting.

"Those two massy pillars, With horrid convulsion, to and fro, He tugged, he shook, till down they came, and drew The whole roof after him, with burst of thunder Upon the heads of all who sat beneath."

The old Sampson stood alone, and the edifice that he pulled down brought destruction on himself. But our Sampsons are many. Beginning with rugged, magnificent Tom Paine, who suffered a long torture till death freed him from a bigoted world, we have a long line of worthies, ended with preter human vigor, because their arms are nerved with angelic strength: William Denton, Pierpont, Moses Hull, Willard J. Hull, Lyman C. Howe, Hudson Tuttle, J. Clegg Wright, and Fred. L. H. Willis. But I must name no more, for I would not know when to stop. But no list of this kind could be complete without the name of Rogers, who clings to the name of agnostic, though his breadth and his enthusiasm for humanity make him a Spiritualist indeed, though he would fain say "Nay."

I once held an empty slate with Mrs. De Wolf, when this message came, while the slate quivered under my touch with magnetic vibrations: "Break the moss-grown rock of superstition with the sledge hammer of Spiritualism."

Our power is ever on the increase, for every arisen hero continues to strike his blows for progression and advancement. Let us rally along the whole line. Let those speak and write who can; let those give true tests of spirit presence who can; and let those who can do neither be generous with their money, according to their ability, in order to keep all worthy workers in the field.

ABBY A. JUDSON.

## Wisconsin State Organization.

It is proposed to organize a State Association of the Spiritualists of Wisconsin. The Milwaukee Progressive Society have selected the following committee, H. C. Nick, Dr. J. McGuffin, and S. Isaac, to correspond with the officers of all societies of Spiritualists in all parts of the state, the officers of which are requested to send their address to H. C. Nick, 213 Loyd Street, Milwaukee, Wis., as soon as possible.

COMMITTEE.

Notes from G. H. Brooks.

One might think by my long silence that I had withdrawn from the work, or else was too indifferent to that line of my work. My excuse for the long delay is that most of the time I was so fully occupied that it has been impossible for me to find the time. Before the camp we attended the Fair, which also absorbed one's attention so much that any other line of thought was out of the question. During the camp no time was mine to write or think.

The camp, in spite of the hard times, was never better attended, nor was there ever greater harmony than that of the present season, and all indications point to a far more prosperous season next year than this one, which I trust will be the case.

The courts decided in favor of the camp, and unless the case is appealed it will take a start that it has never done before, for people will build now who have not dared to invest their money.

There was organized at the camp this season a State association that I trust will do much needed work. I know of no State in the Union that has more Spiritualists than Michigan, but for all that, for some reason, the different places are without organization, and the good that might be done is lost. I trust the association will gather up the fragments and bind them up in one grand body for work.

After returning home from the camp, and remaining only a few days, we went to South Haven, Mich., where we were the invited guests of Mrs. Clark Shaffer, who made her home, as she has done many times in the past, a home of rest for the workers in the fields of reform.

I found quite a good society in South Haven that meets once in two weeks, have some one to read, either an original article, or else read a lecture from some paper, then five-minute speeches from different ones, and their meetings are very interesting, as well as instructive. There is a good deal of talent there, as this is the home of Mrs. H. C. Woodruff and her husband, Mr. and Mrs. Levi Wood, and many others, who are well able to make the meeting full of interest. There is also a small Lyceum, which is doing a very good work indeed. I taught them the movements, and assisted them all I possibly could.

I know of no better place to live than South Haven. The country is well developed. One can raise almost everything that grows, and fruit-raising is an employment that is spiritual, as it brings one in communion with nature, as no other work possible can, and I have always noticed one thing—that they who are engaged in that line of work are more inclined to the philosophy of Spiritualism, and I long to see the day when people will be living on small fruit farms, raising all they can consume, and living a life that leads them more directly in communion with nature. I am of the opinion that the day is not far distant when more people who are living in large places will turn their attention in that direction, and then when they do you will see a more spiritual race and better conditions for mankind.

The work was very pleasant in South Haven. From there we returned home for a few days again, then we attended the convention some. We could not attend at the opening, but were present at some of the sessions, and met many friends we had not seen in years, and enjoyed seeing their good faces once more, and trust all the good that is expected by some to arise from this association will be unfolded, but time will tell.

Owing to the financial troubles that the country is passing through, and the failure of one of the prominent members, my Kansas City (Mo.) engagement for December and January has been cancelled, but I trust some other society will desire my services.

After bidding the friends good-bye in Chicago we came here to Villa Ridge, Ill., where my labors have just closed. And in my next I am going to tell you of some of the work the society here has accomplished, and many, I know, will be surprised, as well as pleased. But I must close, and trust all are gathering in spiritual food, and receiving blessings in that line. My permanent address is 144 North Liberty Street, Elgin, Ill.

G. H. BROOKS.

## Portland, Ore.

While I have no desire to flatter or praise mediums, still I think it is the duty of everyone interested in this grand philosophy to give encouraging words to those starting out in so noble a cause, and who, as a rule, receive little or no compensation for their services. To such a one Mrs. F. C. Cooley deserves the highest praise. Scarcely a year before the public she has proven herself to be an ardent, untiring worker, visiting many places where the light of spirit influence was hardly known or recognized, and paving the way for others who could not endure the aggressive and antagonistic influences that always crop out in places where church rule alone predominates. While we should always welcome the higher and more advanced teachers, let us not lose sight of those who labor in our midst. In this field there is room for all, and the work done by some of our poor, struggling sensitives at home should not be overlooked or thought of little importance. To the spirit world these instruments are the beacon lights that guide many a weary mariner into the harbor of safety. Nothing degrades a cause or its supporters more than treating those who are just starting out as though they were beneath us. Let us teach progression, and practice it, and remember this motto, for I think it an excellent one. "This each for one, and one for all."

T. E. WORDEN.

## Notice.

The directors of the National Spiritual and Liberal Association of DeLeon Springs, Fla., take great pleasure in announcing that Mr. O. J. Johnson, 710 Sykes Block, Minneapolis, Minn., has been appointed passenger agent for the Northwestern States, to act in the interest of the Florida Camp. The Spiritualists and other friends of the great Northwest who wish to avail themselves of our excursion route to Florida will do well to correspond with Mr. Johnson at once. Preparations are being made for several of these excursions, and the management promises an attractive array of platform talent during the entire session, in addition to the wonderful climate and beautiful scenery found in Florida.

H. D. BARRETT, Sec'y.

By the President, W. S. ROWLEY.



## Col. Ingersoll's Lecture on "The Gods."

The best minds, even in the religious world, admit that the existence of a deity is a question of what they are prepared to call a god. They find their evidence in the phenomena of intelligence, and very ingeniously assert that intelligence is divine, and, in fact, opposed to nature. They say that man, at least, is a special creature, that he has somewhere in his brain a divine spark—a little portion of the "Great First Cause." They say that matter can not produce thought, but that thought can produce matter. They tell us that man has intelligence, and, therefore, there must be an intelligence greater than his. We say, "God has intelligence, therefore, there must be an intelligence greater than his." So far as we know, there is no intelligence apart from matter. We can not conceive of thought except as produced within a brain.

The science by means of which they demonstrate the existence of an impossible intelligence and an incomprehensible power is called "metaphysics" or "theology." The theologians admit that the phenomena of matter tend, at least, to disprove the existence of any power superior to nature, because in such phenomena we see nothing but an endless chain of efficient causes—nothing but force of a mechanical necessity. They therefore appeal to what they denominate the "phenomenal mind" to establish their superior power.

The trouble is that in the phenomena of mind we find the same endless chain of efficient causes, the same mechanical necessity. Every thought must have had an efficient cause. Every motive, every desire, every fear, hope, and dream, must have been necessarily produced. There is no room in the mind of man for Providence or chance. The facts and forces governing thought are as absolute as those governing the motions of the planets. A poem is produced by the forces of nature, and is as necessarily and naturally produced as mountains and seas. Every mental operation is the necessary result of certain facts and conditions. Mental phenomena are considered more complicated than those of matter, and consequently more mysterious. Being more mysterious, they are considered better evidences of the existence of a god. No one infers a god from the simple, from the known, from what is understood, but from the complex, from the unknown, and incomprehensible. Our ignorance is God; what we know is science.

When we abandon the doctrine that some infinite being created matter and force, and enacted a code of laws for their government, the idea of interference will be lost. The real priest will then be, not the mouthpiece of some pretended deity, but the interpreter of nature. From that moment the Church ceases to exist. The tapers will die out upon the dusty altar; the moths will eat the fading velvet of pulpit and pew; the Bible will take its place with the Shastras, Paranas, Vedas, Eddas, Sagas, and Korans, and the fetters of a degrading faith will fall from the minds of men.

Every cause must produce an effect, because, until it does produce an effect, it is not a cause. Therefore, in the nature of things, there can not be a last cause, for the reason that a so-called last cause would necessarily produce an effect, and that effect must of necessity become a cause. The converse of these propositions must be true. Every effect must have had a cause, and every cause must have been an effect. Therefore there could have been no first cause. A first cause is just as impossible as a last effect.

Beyond the universe there is nothing, and within the universe the supernatural does not and can not exist.

The moment these great truths are understood and admitted, a belief in general or special providence becomes impossible. From that instant men will cease their vain efforts to please any imaginary being, and will give their time and attention to the affairs of this world. They will abandon the idea of obtaining any object by prayer and supplication. The element of uncertainty will, in a great measure, be removed from the domain of the future, and man, gathering courage from a succession of victories over the obstructions of nature, will attain a serene grandeur unknown to the disciples of any superstition.

Science, freed from the chains of pious custom and evangelical prejudice, will, within her sphere, be supreme. The mind will investigate without reverence, and publish its conclusions without fear.

Man should cease to expect aid from on high. By this time he should know that heaven has no ear to hear, and no hand to help. The present is the necessary child of the past. There has been no chance, and there can be no interference.

If abuses are destroyed, man must destroy them. If slaves are freed, man must free them. If new truths are discovered, man must discover them. If the naked are clothed; if the hungry are fed; if justice is done; if labor is rewarded; if superstition is driven from the mind; if the defenseless are protected, and if the right finally triumphs, all must be the work of man. The grand victories of the future must be won by man, and by man alone.

Nature, so far as we can discern, without passion and without intention, forms, transforms, and re-transforms forever. She neither weeps nor rejoices. She produces man without purpose, and obliterates him without regret. She knows no distinction between the beneficial and the hurtful. Poison and nutrition, pain and joy, life and death, smiles and tears, are alike to her. She is neither merciful nor cruel. She can not be flattered by worship nor melted by tears. She does not know even the attitude of prayer. She appreciates no difference between poison in the fangs of snakes and mercy in the hearts of men. Only through man does nature take cognizance of the good, the true, and the beautiful; and, so far as we know, man is the highest intelligence.

And yet man continues to believe that there is some power independent of, and superior to nature, and still endeavors, by form, ceremony, supplication, hypocrisy, and sacrifice, to obtain its aid. His best energies have been wasted in the service of this phantom. The horrors of

which were all born of an ignorant belief in the existence of a totally dependent being superior to nature, arising in perfect independence of his laws, and all religious superstitions have had for their basis a belief in at least two beings, one good and the other bad, both of whom could arbitrarily change the order of the universe. The history of religion is simply the story of man's effort in all ages to avoid one of these powers, and to pacify the other. Both powers have inspired little else than abject fear. The cold, calculating sneer of the devil, and the frown of God, were equally terrible.

Man must learn to rely upon himself. Religion should not protect him from the blasts of Winter, but harness, fire, and clothing will. To prevent famine, one plow is worth a million sermons, and even patent medicines will cure more diseases than all the prayers uttered since the beginning of the world.

During that frightful period known as the "Dark Ages," faith reigned, with scarcely a rebellious subject. Her temples were "carpeted with knees," and the wealth of nations adorned her countless shrines. The great painters prostituted their genius to immortalize her vagaries, while the poet enshrined them in song. At her bidding man covered the earth with blood. The scales of justice were turned with her gold, and for her use were invented all the cunning instruments of pain. She built cathedrals for God and dungeons for men. She peopled the clouds with angels and the earth with slaves. For centuries the world was retracing its steps—going steadily back toward barbaric night! A few infidels—a few heretics—cried, "Halt!" to the great rabble of ignorant devotion and made it possible for the genius of the nineteenth century to revolutionize the cruel creeds and superstitions of mankind.

The thoughts of man, in order to be of any real worth, must be free. Under the influence of fear the brain is paralyzed, and instead of bravely solving a problem for itself, tremblingly adopts the solution of another. As long as the majority of men will cringe to the very earth before some petty prince or king, what must be the infinite abjectness of their little souls in the presence of their supposed creator and God?

The originality of repetition and the mental vigor of acquiescence are all that we have any right to expect from the Christian world. As long as every question is answered by the word "god," scientific inquiry is simply impossible. As fast as phenomena are satisfactorily explained, the domain of the power supposed to be superior to nature must decrease, while the horizon of the known must as constantly continue to enlarge.

From a philosophical point of view, science is knowledge of the laws of life; of the conditions of happiness; of the facts by which we are surrounded; and the relations we sustain to men and things—by means of which man subjugates nature and bends the elemental powers to his will, making blind force the servant of his brain.

A belief in special providence does away with the spirit of investigation, and is inconsistent with personal effort. Why should man endeavor to thwart the designs of God? Which of you, by taking thought, can add one cubit to his stature? Under the influence of this belief, man, basking in the sunshine of a delusion, considers the lilies of the fields, and refuses to take any thought for the morrow. Believing himself in the power of an infinite being, who can, at any moment, dash him to the lowest hell or raise him to the highest heaven, he necessarily abandons the idea of accomplishing anything by his own efforts. As long as this belief was general, the world was filled with ignorance, superstition, and misery. The energies of man were wasted in a vain effort to obtain the aid of this power supposed to be superior to nature. For countless ages even men were sacrificed upon the altar of this impossible god. To please him, mothers have shed the blood of their own babes; martyrs have chanted triumphant songs in the midst of flame; men have forsaken the ecstasies of love; old men have tremblingly implored; women have sobbed and entreated; every pain has been endured, and every horror has been perpetrated. Women have been treated as poisonous beasts, and little children trampled upon as though they had been vermin. Numberless altars have been reddened, even with the blood of babes; beautiful girls have been given to slimy serpents; whole races of men doomed to centuries of slavery, and everywhere there has been outrage beyond the power of genius to express. During all these years the suffering have supplicated; the withered lips of famine have prayed; the pale victims have implored, and heaven has been deaf and blind.

Of what use have the gods been to man? It is no answer to say that some god created the world, established certain laws, and then turned his attention to other matters, leaving his children weak, ignorant, and unaided, to fight the battle of life alone. It is no solution to declare that in some other world this God will render a few, or even all, his subjects happy. What right have we to expect that a perfectly wise, good, and powerful being will ever do better than he has done, and is doing? The world is filled with imperfections. If it were made by an infinite being, what reason have we for saying that he will render it nearer perfect than it now is? If the infinite "Father" allows a majority of his children to live in ignorance and wretchedness now, what evidence is there that he will ever improve their condition? Will God have more power? Will he become more merciful? Will his love for his poor creatures increase?

We are informed by the clergy that this world is a kind of school; that the evils by which we are surrounded are for the purpose of developing our souls, and that only by suffering can men become pure, strong, virtuous, and grand. Supposing this to be true, what is to become of those who die in infancy? The little children, according to this philosophy, can never be developed. They were so unfortunate as to escape the ennobling influences of pain and misery, and, as a consequence, are doomed to an eternity of mental inferiority. If the clergy are right on this question, none are so unfortunate as the happy, and we should envy only the suffering and distressed. If evil is necessary to the devel-

opment of man in this life, how is it possible for the soul to improve in the perfect joy of paradise?

Since Fairy found his watch, the argument of "design" has been relied upon as unanswerable. The Church teaches that this world, and all that it contains, were created substantially as we now see them; that the grasses, the flowers, the trees, and all animals, including man, were special creations, and that they sustain no necessary relation to each other. The most orthodox will admit that some earth has been washed upon the sea, that the sea has encroached a little upon the land, and that some mountains may be a trifle lower than in the morning of creation. The theory of gradual development was unknown to our fathers; the idea of evolution did not occur to them. Our fathers looked upon the then arrangement of things as the primal arrangement. The earth appeared to them fresh from the hands of a deity. They knew nothing of the slow evolution of countless years, but supposed that the almost infinite variety of vegetables and animal forms had existed from the first.

Suppose that upon some island we should find a man 100,000 years of age, and suppose that he should find him in the possession of a most beautiful carriage, constructed upon the most perfect model. And suppose, further, that he should tell us that it was the result of several hundred thousand years of labor and thought; that for 50,000 years he used as flat a log as he could find, before it occurred to him that, by splitting the log, he could have the same surface with only half the weight; that it took him many thousand years to invent wheels for this log; that the wheels he first used were solid, and that 50,000 years of thought suggested the use of spokes and tire; that for many centuries he used the wheels without linchpins; that it took 100,000 years more to think of using four wheels, instead of two; that for ages he walked behind the carriage, when going down hill, in order to hold it back, and that only by a lucky chance he invented the tongue; would we conclude that this man, from the very first, had been an infinitely ingenious and perfect mechanic? Suppose we found him living in an elegant mansion, and he should inform us that he lived in that house for 500,000 years before he thought of putting on a roof, and that he had but recently invented windows and doors; would we say that from the beginning he had been an infinitely accomplished and scientific architect?

Does not an improvement in the things created show a corresponding improvement in the creator?

Would an infinitely wise, good, and powerful God, intending to produce man, commence with the lowest possible forms of life; with the simplest organism that can be imagined, and during immeasurable periods of time slowly and almost imperceptibly improve upon the rude beginning, until man was evolved? Would countless ages thus be wasted in the production of awkward forms, afterwards abandoned? Can the intelligence of man discover at least wisdom in covering the earth with crawling, creeping horrors, that live only upon the agonies and pangs of others? Can we see the propriety of so constructing the earth that only an insignificant portion of its surface is capable of producing an intelligent man? Who can appreciate the mercy of so making the world that all animals devour animals; so that every mouth is a slaughter-house, and every stomach a tomb? Is it possible to discover infinite intelligence and love in universal and eternal carnage?

What would we think of a father who should give a farm to his children, and before giving them possession should plant upon it thousands of deadly shrubs and vines; should stock it with ferocious beasts and poisonous reptiles, should take pains to put a few swamps in the neighborhood to breed malaria; should so arrange matters that the ground would occasionally open and swallow a few of his darlings, and, besides all this, should establish a few volcanoes in the immediate vicinity, that might at any moment overwhelm his children with rivers of fire? Suppose that this father neglected to tell his children which of the plants were deadly; that the reptiles were poisonous; failed to say anything about the earthquakes, and kept the volcano business a profound secret; would we pronounce him "angel" or "fiend"?

And yet this is what the orthodox God has done.

According to the theologians, God prepared this globe especially for the habitation of his loved children, and yet he filled the forests with ferocious beasts; placed serpents in every path; stuffed the world with earthquakes, and adorned its surface with mountains of flame.

Notwithstanding all this, we are told that the world is perfect; that it was created by a perfect being, and is therefore necessarily perfect.

A very pious friend of mine having heard that I said that the world was full of imperfections, asked me if the report was true. Upon being informed that it was, he expressed great surprise that anyone could be guilty of such presumption. He said that, in his judgment, it was impossible to point out an imperfection. "Be kind enough," he said, "to name even one improvement that you could make if you had the power." "Well," said I, "I would make good health catching instead of disease." The truth is, it is impossible to harmonize all the ills and pains and agonies of this world with the idea that we were created by an infinitely wise, powerful, and beneficent God, who is superior to and independent of nature.

The clergy, however, balance all the real ills of this life with the expected joys of the next. We are assured that all is perfection in heaven—there the skies are cloudless—there all is serenity and peace. Here empires may be overthrown; dynasties may be extinguished in blood; millions of slaves may toil beneath the fierce rays of the sun, and the cruel strokes of the lash; yet all is happiness in heaven. Pestilences may strew the earth with corpses of the loved; the survivors may bend above them in agony—yet the placid bosom of heaven is untroubled. Children may expire vainly asking for bread; babes may be devoured by serpents, while the gods sit smiling in the clouds. The innocent

may languish unto death in the obscurity of dungeons; brave men and heroic women may be changed to ashes at the bigot's stake, while heaven is filled with song and joy. Out on the wide sea, in darkness and in storm, the shipwrecked struggle with the cruel waves, while the angels play upon their golden harps. The streets of the world are filled with the disabled, the deformed and the helpless; the chambers of pain are crowded with the pale forms of the suffering, while the angels float and fly in the happy realms of day. In heaven they are too happy to have sympathy; too busy singing to aid the imploring and distressed. Their eyes are blinded, their ears are stopped, and their hearts are turned to stone by the infinite selfishness of joy. The saved mariner is too happy when he touches the shore to give a moment's thought to his drowning brothers. With the indifference of happiness, with the contempt of bliss, heaven barely glances at the miseries of earth. Cities are devoured by the rushing lava; the earth opens, and thousands perish; women raise their clasped hands toward heaven, but the gods are too happy to aid their children. The smiles of the deities are unacquainted with the tears of men. The shouts of heaven drown the sobs of earth.

Having shown how man created gods, and how he became the trembling slave of his own creation, the questions naturally arise: How did he free himself, even a little, from these monarchs of the sky, from these despots of the clouds, from this aristocracy of the air? How did he, even to the extent that he has, outgrow his ignorant, abject terror and throw off the yoke of superstition?

Probably the first thing that tended to disabuse his mind was the discovery of order, of regularity, of periodicity in the universe. He noticed that, whatever he might do, the motions of the planet were always the same; that eclipses were periodic, and that even comets came at certain intervals. This convinced him that eclipses and comets had nothing to do with him, and that his conduct had nothing to do with them. He thus learned to regard them with admiration instead of fear. He began to suspect that famine was not sent by some enraged and revengeful deity, but resulted often from the neglect and ignorance of man. He learned that diseases were not produced by evil spirits. He found that sickness was occasioned by natural causes, and could be cured by natural means. He demonstrated to his own satisfaction at least, that prayer is not a medicine. He found by sad experience that his gods were of no practical use, as they never assisted him, except when he was perfectly able to help himself. At last he began to discover that his individual action had nothing whatever to do with strange appearances in the heavens; that it was impossible for him to be bad enough to cause a whirlwind, or good enough to stop one. After many centuries of thought, he about half concluded that making mouths at priests would not necessarily cause an earthquake. He noticed, and no doubt with considerable astonishment, that very good men were occasionally struck by lightning, while very bad ones escaped. He was frequently forced to the painful conclusion (and it is the most painful to which any human being ever was forced) that the right did not always prevail. He noticed that the gods did not interfere in behalf of the weak and innocent. He was now and then astonished by seeing an unbeliever in the enjoyment of most excellent health. He finally ascertained that there could be no possible connection between an unusually severe winter and his failure to give a sheep to a priest. He began to suspect that the order of the universe was not constantly being changed to assist him because he repeated a creed. He noticed vast difference between religion and justice, and that the worshippers of the same God took delight in cutting each others' throats. He saw that these religious disputes filled the world with hatred and slavery. He learned a few facts, and these positively refused to harmonize with the ignorant superstitions of his fathers. Finding his sacred books incorrect and false in some particulars, his faith in their authenticity began to be shaken; finding his priests ignorant upon some points, he began to lose respect for the cloth. This was the commencement of intellectual freedom.

The civilization of man has increased just to the same extent that religious power has decreased. The intellectual advancement of man depends upon how often he can exchange an old superstition for a new truth. The Church never enabled a human being to make one of these changes. In every age some thinker, some doubter, some investigator, some hater of hypocrisy, some despiser of sham, some brave lover of the right, has gladly, proudly, and heroically braved the ignorant fury of superstition for the sake of man and truth. These divine men were generally torn in pieces by the worshippers of the gods. Socrates was poisoned because he lacked reverence for some of the deities. Christ was crucified by a religious rabble for the crime of blasphemy. Nothing is more gratifying to a religionist than to destroy his enemies at the command of God. Religious persecution springs from a due admixture of love toward God and hatred toward man.

The terrible religions wars that inundated the world with blood tended at least to bring all religion into disgrace and hatred. Thoughtful people began to question the divine origin of a religion that made its believers hold the rights of others in absolute contempt. A few began to compare Christianity with the religions of heathen people, and were forced to admit that the difference was hardly worth dying for.

For three hundred years the Christian world endeavored to rescue from the "Infidel" the empty sepulchre of Christ. For three hundred years the armies of the cross were buffed and beaten by the victorious hosts of an impudent impostor. This immense fact sowed the seeds of distrust throughout all Christendom, and millions began to lose confidence in a God who had been vanquished by Mohammed. The people also found that commerce made friends where religion made enemies, and that religious zeal was utterly incompatible with peace between nations or individuals.

For ages a deadly conflict has been waged between a few brave men and women of thought and genius upon the one side, and the great ignorant religious mass on the other. This is the war between Science and Faith. The few have appealed to reason, to honor, to law, to freedom, to the known, and to happiness here in

this world. The many have appealed to prejudice, to fear, to miracle, to slavery, to the unknown, and to misery hereafter. The few have said, "Think!" The many have said, "Believe!"

The people are beginning to think, to reason, and to investigate. Slowly, painfully, but surely, the gods are being driven from the earth. Only upon rare occasions are they, even by the most religious, supposed to interfere in the affairs of men. Since the invention of steamships and railways, so that the products of all countries can be easily interchanged, the gods have quit the business of producing famine. Now and then they kill a child because it is idolized by its parents. As a rule they have given up causing accidents on railroads, exploding boilers, and bursting kerosene lamps. Cholera, yellow fever, and small pox are still considered heavenly weapons; but measles, itch, and ague are now attributed to natural causes. As a general thing, the gods have stopped drowning children, except as a punishment for violating the Sabbath. They still pay some attention to the affairs of kings, men of genius, and persons of great wealth; but ordinary people are left to shift for themselves as best they may. In wars between the great nations the gods still interfere; but in the prize-fights, the best man—with an honest referee—is almost sure to win.

The first doubt was the womb and cradle of progress, and from the first doubt, man has continued to advance. Man began to investigate and the Church began to oppose. The astronomer scanned the heavens, while the Church branded his grand forehead with the word, "Infidel!" and, now, not a glittering star in all the broad expanse bears a Christian name. In the case of all religions, the geologist penetrated the earth, and her history is the history of stone, and found, hidden within her bosom, souvenirs of all ages. Old ideas perished in the retort of the chemist, and useful truths took their places.

One by one religious conceptions have been placed in the crucible of science, and, thus far, nothing but dross has been found. A new world has been discovered by the microscope; everywhere has been found the infinite; in every direction man has investigated and explored, and, nowhere, in earth or stars, has been found the footstep of any being superior to or independent of nature. Nowhere has been discovered the slightest evidence of any interference from without.

These are the sublime truths that enabled man to throw off the yoke of superstition. These are the splendid facts that snatched the sceptre of authority from the hands of the priests.

In that vast cemetery, called the past, are most of the religions of men, and there, too, are nearly all their gods. The sacred temples of India were ruins long ago. Over columns and cornices, over the painted and pictured walls, clinging and creep the trailing vines. Brahma, the god with four heads and four arms; Vishnu, the god, the punisher of the wicked, with his three eyes, his crescent, and his necklace of skulls; Siva, the destroyer, red with seas of blood; Kali, the goddess; Draupadi, the white armed, and Krishna, the Christ—all passed away and left the thrones of heaven desolate. Along the banks of the sacred Nile, Isis no longer wandering weeps, searching for the dead Osiris. The shadow of Typhon's scowl falls no more upon the waves. The sun rises as of yore, and his golden beams still smite the lips of Memnon, but Memnon is as voiceless as a sphinx. The sacred fanes are lost in the desert sands; the dusty mummies are still waiting for the resurrection promised by their priests, and the old beliefs, wrought in curiously sculptured stone, sleep in the mystery of a language lost and dead. Odin, the author of life and soul—Vili and Ve—and the mighty giant, Ymir, strode long ago from the icy halls of the North; and Thor, with iron glove and glittering hammer, dashes mountains to the earth no more. Broken are the circles and crotchets of the ancient Druids; fallen upon the summits of the hills, and covered with the centuries' moss, are the sacred cairns. The divine fires of Persia, and of the Aztecs have died out in the ashes of the past, and there is none to rekindle, and none to feed the holy flames. The harp of Orpheus lies still; the drained cup of Bacchus has been thrown aside; Venus lies dead in stone, and her white bosom heaves no more with love. The streams still murmur, but no naiads bathe; the trees still wave, but in the forest aisles no dryads dance. The gods have flown from high Olympus—not even the beautiful women can lure them back; and Danae lies unnoticed, naked to the stars. Hushed forever are the thunders of Sinai; lost are the voices of the prophets, and the land once flowing with milk and honey is a desert waste. One by one the myths have faded from the clouds: one by one the phantom host has disappeared, and, one by one, facts, truths, and realities have taken their places. The supernatural has almost gone, but the natural remains. The gods have fled, but man is here.

Nations, like individuals, have their periods of youth, of manhood, and decay. Religions are the same. The same inexorable destiny awaits them all. The gods created by the nations must perish with their creators. They were created by men, and like men they must pass away. The deities of one age are the bywords of the next. The religion of our day, and country, is no more exempt from the sneer of the future than others have been. When India was supreme, Brahma sat upon the world's throne. When the sceptre passed to Egypt, Isis and Osiris received the homage of mankind. Greece, with her valor, swept to empire, and Zeus put on the purple of authority. The earth trembled with the tread of Rome's intrepid sons, and Jove grasped with mailed hand the thunderbolts of heaven. Rome fell, and Christians from her ruins, with the red sword of war, carved out of the ruling nation of the world, and now Christ sits upon the old throne. Who will be his successor?

Day by day, religious conceptions grow less and less intense. Day by day, the old spirit dies out of book and creed. The turning enthusiasm—the quenchless zeal of the early Church—has gone, never, never to return. The ceremonies remain, but the ancient faith is fading out of the human heart. The worn out arguments fail to convince, and denunciations do little to blanch the faces of a race, excite in us only derision and disgust. As times rolls on, the miracles grow mean and small, and the evidences our fathers thought conclusive utterly fail to satisfy us. There is an "irrepressible conflict" between religion and science, and they can not peacefully occupy the same brain nor the same world.

While utterly discarding all creeds, and denying the truth of all religions, there is (other than my heart nor upon my lips) a cheer for the hopeful, loving, and tender souls who believe that from all this discord will result a perfect harmony; that every evil will, in some mysterious way, become a good; and that above and over all there is a being who, in some way, will reclaim and glorify every one of the children of men; but for those who heartlessly try to prove that salvation is almost impossible, that damnation is almost certain; that the highway of the universe leads to hell; who fill life with fear and death with horror; who curse the cradle, and mock the tomb; it is impossible to entertain other than feelings of pity, contempt, and scorn.

Reason, Observation, and Experience. The Holy Trinity of Science, have taught us that happiness is the only good, that the time to be happy is now, and the place to be happy is here, and the way to be happy is to make others so. This is enough for us. In this belief we are content to live and die. If we are possible the existence of a power superior to and independent of nature shall be demonstrated, there will then be time enough to kneel. Let them, let us stand erect.



## SPIRIT MESSAGES.

We have a number of mediums who are set for this department who are stated seasons for the spirit side of the medium. In justice to the spirit side of the medium, and the cause we would be pleased to have these messages verified by those recognizing anything familiar in them.

Questions to be answered should be germane to Spiritualism, must contain an inquiry, and be in the form of a question, and have the name of the questioner attached. Information under these circumstances cheerfully given.

All communications concerning this department must be addressed to LIGHT OF TRUTH, of C. C. STOWELL, Room 7, 206 Race Street, Cincinnati, O.

## REPORT OF SEANCE.

## QUESTIONS AND ANSWERS.

QUES.—[C. H. M.] Can the phenomena of physical substance, as we know substance, be best studied from the mortal or the spirit side of life?

ANS.—For your own satisfaction from the mortal side, for over here you will only be able to study it for the benefit of some mortal who may be interested in it as you are. But the study is not to be made altogether with pick and shovel. You can discover more with closed eyes than in the sunlight with all your physical senses alive. Concentrate your mind on any given subject—the more forcibly the more sensitive you temporarily become in your spiritual faculties; which are clairvoyance, clairaudience, clairsentience, clairtasting and smelling, together with intuitions—impressions on the spirit mind. You need not have any of them developed to a test degree, but by sitting at certain periods when all is quiet for certain effects you can achieve greater results than books can teach you. This will be studying matter from a spiritual side of life while yet in the mortal, and will be of more benefit to you than waiting until you get over here, when you may lose interest in it, and want to know something about the new element you are in. The study of matter, of course, includes its phenomena. By this process you may learn something that you are unable to share with others, from the fact that it will be "unlawful" to tell, figuratively speaking.

QUES.—[W. C. Sedgwick, Mo.] Do earth-bound spirits suffer for the want of nourishment, and can we place anything at their disposal?

ANS.—Yes, they suffer almost as mortals do, especially those who made eating and drinking a passion. But they obtain relief through obsessing mortals and a rapport with the viands of hotels, restaurants, kitchens, etc. But this is not natural. Mortals who have led a natural or temperate life do not suffer. They live by absorption, and find all they need in the spirit world. Spirits who want the essences of material cooking are analogous to your tramps, and should not be encouraged at your homes, though they prove themselves to be loved ones. By refusing them consolation you drive them out to work, and to their spiritual benefit in the end. Some mortals have been led into the trap of providing dainties for these lazy, good-for-nothing spirits, having permitted a foolish sympathy to run away with right doing. We will not be blessed by urging this reform. It will be a bombshell in the camp of the gluttonous spirits, who have been deceiving mortals by false doctrines as to the latter's duties in this respect to spirits. Let them suffer: it is only what they deserve, having brought it on themselves by a selfish sensuality, as spending the money for liquor or in riotous living which should have been invested in shoes or clothing for their children or other suffering members of their families. The more you favor them by placing anything to eat for their special benefit the more you encourage an unspiritual tendency, which must end in disaster for yourself and no good to the spirits.

QUES.—[O. G. R.] Do not spirits undergo another change, as in the one called death?

ANS.—Yes, and no. All beliefs, theories, and intuitive suspicions have a foundation for their existence, and which foundation is always a fact—a truth—an actual existence. You can not imagine a thing that has no existence; that is, nothing. You can not invent a theory, however crooked, false, wide of the real truth, or insane, that is not allied to a fact in some way. But to get at the fact as it exists is the trouble; or to prove it is for the benefit of others. Intuition is for the individual alone. We may know of a fact which we can not prove, because we are conscious of it through a soul-faculty not yet unfolded in our neighbor. Thus revelation only stands as a theory in others' opinions. But as our neighbor has not that faculty unfolded he doubts both our theory, and the fact that we have a faculty not possessed by him. A general intuition prevails that the spirit undergoes a change akin to the death of mortals. It is relatively true, but not absolutely, in that the change is not as arbitrary. It is gradual—so gradual that few notice it. Some make more rapid strides than others, because they are engaged in the great works of benevolence. Others pass from one condition into another almost in the twinkling of an eye on account of some great sacrifice. To himself and others on meeting a few hours later, the change would appear as marked as if a new body had been substituted for the old. But the process is like adding a chemical to a muddy liquid that has the power of suddenly making it transparent. The chemicals or the principle that makes the spirit body brighter and more refined or etherealized is love—an addition of the divine element. You can begin this in earth life, and so prepare the spirit body for what many spirits believe to be the second resurrection, and thereby surprise many of these self-opinionated ones who still believe in earthly power, and through it remain selfish or too proud to stoop to little loves and kindnesses, and snub at those who are conscientious and good natured. Love conquers all obstacles to happiness.

QUES.—[E. F. C.] Are all persons happier, or suffer more for entering spirit life?

ANS.—That depends upon circumstances. Persons of keen sensibilities will be happier in spirit life—if they have no discord troubling them, or no regrets to nurse. People with little or no conscience will suffer more, because the law can better reach them in spirit—provided they have been doing wrong, or causing others to suffer. Sensitives would be much happier on

the earth plane, if they were not so environed by disturbing elements, angry emotions, impure thoughts, and unkind feelings generally. Circumstances prevent their avoiding them. In spirit we naturally drift to our affinities in character, disposition, temperament, and tastes, and a sweet feeling of peace is the result of such a combination. But this applies only to those whose angry feelings are allayed, or whose animal nature is at rest. Those of the latter propensities naturally drift to their own counterparts, where, however, there is not peace, but disturbance, irritation, discomfort, restlessness, agitation, or mental war, according to the force of the discordant state of the spirits inhabiting that particular sphere. So, you see, it is a matter of development or spiritual progress that a mortal has made. Charity, sympathy, and benevolence carries a spirit to the highest conditions, and those who practice these virtues in earth life can always be assured of a happy future.

QUES.—[A. Crosby.] Is the phenological organism of man the true index of the quality of the spirit; or is the spirit the moulder of each particular organism? If the former, can not prenatal influences be controlled to free the earth from criminals, lunatics, and imbeciles? If the latter, can not we induce only good spirits to take possession of an unborn being?

ANS.—The phenological chart of man tells what he was at birth, or how he was born. Many carry out the inclination or characteristics pointed out throughout life without change. Others are changed by environment, and in some to such a marked degree as to belie phenology. But the last named is of rare occurrence. The spirit at conception moulds the brain and organism; for the future of the new life mostly depends on the humor, the inclination, the will, the desire, etc., that one or both parents were in at the time. The only way to control prenatal conditions, therefore, is to live pure, harmonious and temperate. The grossest immorality can momentarily be inspired with the highest ambition, the purest motives, and the sweetest love, and bring forth progeny accordingly. On the other hand, a very dainty and otherwise morally clean pair can momentarily become imbued in the grossest sensuality, and produce an everlasting disgrace on their name by like progeny. The only ducement for good spirits to take possession is to lay a pure foundation at the altar of Hymen.

QUES.—[W. N. Shaw.] My hand is often made to scribble illegibly. Some times I feel a heavy breathing as if caused by running. Latterly I was house-hunting, and having difficulty in being suited. I was given a vision of one, but it did not suit me. Next day I started out without definite plan, and after three hours' walking, struck the house I had seen in the vision, and just vacated. Upon closer scrutiny it suited us exactly. Is all this indication of mediumship?

ANS.—Your story is interesting, and is a repetition of the experiences of many others, even to finding the house selected for you by the spirits. You are certainly mediumistic, but may never develop anything beyond your own needs, as in the last-named instance. Many persons are aided by a little mediumship in the same way. Such are fortunate, and should appreciate it. Though, if you are very desirous of developing something definite, centralize your thoughts on one of the three phases, and sit for it, especially that which you prefer. If you desire automatic writing, let the "scribbling" go on till it develops into something legible. If trance, give way to the control which is indicated by the heavy breathing. If you prefer clairvoyance, sit for vision. Patience and aspiration leads to all things spiritual.

QUES.—[B. G. New Brunswick, Mass.] Do Spiritualists believe that there will be an end to time as the Bible tells of?

ANS.—There may be some, who have just been born to the light, that still hug the dictums of the Bible; but a little reading of modern spiritual literature soon eradicates these erroneous ideas of past ages. The Bible must be read with reason to be understood—both by skeptics and believers. There is much in it which is figurative, and in that sense is a wonderful book, considering the age in which it was produced. Literally it is much like a dream of the imagination—a fabled account of events handed down by tradition. The end of time alluded to may have a figurative meaning, or may refer to some limited period, as the termination of human life on this planet, or the material end of the planet itself. But time, *per se*, is unlimited—eternal—as is space, the two being co-etaneous, and your own reason can tell you that space must have existed, though containing nothing but space. Where there is space there must be time. And as you can not annihilate space, or put it outside without having space in its place, there can be no end of time.

QUES.—[G. S. Dean.] I am sitting for slate-writing. My guides say they come when I do, opening the slates to see if there is writing. Can they not see between them, or can I not see them open as well?

ANS.—Of course, you guides are there—must be there to develop you. As for opening the slates that is a matter of individual power. Some see as readily between them as on them. But you can not see the process of opening, because only the spiritual counterpart of the slate is opened, unless you are clairvoyant or become so for the time being.

QUES.—[R. R. P., Baldwin, Mo.] In failing to exercise one's mediumship, will development continue or be retarded?

ANS.—That depends on the value of the gift. Of course, practice makes perfect, however useless the phase, for the mental desire to become a medium and sitting for it attracts spirits who will aid. But failing to exercise any ordinary gift will make it come to a standstill or die out entirely, so far as mortal life is concerned. But where there is a gift worth cultivating, whether the medium knows it or not, or desires it or not, it will be developed by wise spirits despite non-exercise or protestations. There are also a large number who have good mediumistic qualities, but have no desire, nor do spirits urge them to develop their gifts. This is because some discord exists in the individual—outside of his or her mediumship—which would lead to obsession

or sickness, or both, and are thus kept from it by being impressed not to sit, or made to have a horror for it, until the evil has been outgrown. Others, under the same circumstances, have the most intense desire to develop, and their spirit friends have the greatest trouble to discourage them. As personal will goes above law, such often disobey their higher impressions, and force a development. You have no doubt heard it said that some persons have injured themselves by too much Spiritualism. Well, these are cases where it is not good for them. Those who have insanity hereditarily in their families, or can trace it back a generation or two, attract influences which are hurtful to them in mediumship, and such should not be allowed to sit for development, both for their personal benefit and that of the cause. In fact, religious ardor of any kind has an abnormal effect on weak intellects. There should be as much temperance exercised in one's mental food or stimulants as in the physical. You can over feed the spirit as well as the body.

QUES.—[L. E. J. L.] If we do not find our soul mate in earthly marriage will that union be perfected in spirit life?

ANS.—Yes, if harmoniously rounded out, and true love governs all the motives or actions of the one in search of a soul mate. But you can find your soul mate on earth as well in spirit life. As sex is lost sight of as you rise in spirit, a soul mate may be found in a mother, a sister, or a favorite child. This affinity exists among many already in the earth life. The hungering for a soul-mate on the sexual plane is physical or animal love still dominant. It may seem unnatural to some to starve it; but don't you starve the stomach at times for the sake of rising above the animal plane? A little starving of the sexual love is healthful to the spirit. It develops spiritual love by transforming the one into the other. It spiritualizes animal love. No physical sacrifice ever remains unrewarded spiritually. The Mohammedan has created for himself a heaven of sexual bliss. The free lover's ideal is this heaven utilized—limited to one affinity. In a truly spiritual heaven all souls are mated; and the more come together, the sweeter the joy effected thereby.

## SPIRIT MESSAGES.

Thomas Paine.

Will you kindly allow me to give expression to a few thoughts through the means of your valuable journal? For more than a quarter of a century I have been misrepresented through different mediums of communication between the two conditions of human life. I passed to spirit life still holding the same sentiments as to the falsity of all so-called revealed religions; and to the present time I have found little cause to change my views. As in earth life I was devoted to the cause of human liberty, so am I now. In earth life I was opposed to whatever agencies tended to the enslavement of my fellow man, and to-day I am none the less opposed. In earth life I considered religious slavery to be the greatest, I now know it is. In earth life I considered the dogma and entailments of Christianity to be a great stumbling block in the way of advancing civilization, but I now know them to be more than a mere stumbling block, they are an active, unscrupulous, and mighty power strenuously opposing every effort of mankind in trying to advance nearer to the light of true liberty. In the light of the present time I consider all who attach any importance to the claims of Christianity, as a means of enlightening and liberating the world, as victims of delusion who have fallen into a snare. Christianity may be likened to the deadly upas tree, you can not get rid of its baneful effects by lopping here and there a branch, or all its branches, and although you fell the tree from its stump will shoot put forth, only by uprooting can you effectually destroy it. So far as the Christianity of to day is concerned it is rooted in the minds of the people, and that root is the name "Jesus" and whatever is associated with it from the writings of the New Testament and the teachings of the Christian creeds and priesthood. Therefore I would say to my fellow-men, remove from your minds this root "Jesus" and cast it from you, for it is a delusion and a snare. For more than a quarter of a century have I been misrepresented through mediums as to my views concerning Jesus; I will quote from one such message which appeared in LIGHT OF TRUTH a few weeks ago (September 9th). This message represents me as saying in referring to the Bible, "There is not a character mentioned within the lids of the book that has a real existence in spirit, save, perhaps, Jesus, who was a plain man of much practical goodness. As for his divinity he had as much as falls to the lot of every mortal. I have not met him." Why should I make an exception for the character of Jesus? There is not another character presented in that book that is so inconsistent to human nature. The character of Jesus, more than all others, I consider mythical, and I very much doubt if that person ever existed whose character was foundation for the portrayal in the New Testament called "Jesus." There are other characters in the gospels that are true to nature in the portrayal, as Nicodemus, most of the chosen disciples, Martha and Mary, the Pharisee who stood up in the synagogue thanking God that he was so much better than other sinners, especially such as the poor publican who was before him a little way off, and many others. In fact, I think that Jesus is the only character portrayed in the Bible that has not close duplicates in both earth and spirit life at the present time. Do not then, my friends, mar the little good I have done, and its solace to me, by representing me as communicating from my spirit state to earth friends that I am an admirer of Jesus and his character, when my true conviction is, that Jesus of the New Testament has done more than all the other characters combined to hold the Christian world in abject slavery; add to this the fact that the name of Jesus, in spirit life, is still holding in bondage a majority of those who professed his name in earth life. Will you, my dear brother, for the sake of justice, give voice to this my protest against being placed in a false position before the public. For justice, light, and truth, your brother, Thomas Paine.

Sallie Henry.

Now a young lady sends her greeting to her friends, and the members of the lyceum. She passed away from Baltimore. Her name is Sallie Henry. She wished Anna to know her mother is with her and sends greeting to all.

Alice Gettrus.

Following her is Mrs. Alice Gettrus, also from Baltimore, and sends a greeting to Mary, and wishes her to know that death was such a relief, having suffered so much. She hopes her children will be able to feel her presence, as she is guiding them.

Hiram King.

Good afternoon! I feel almost as if I were back in the body again, talking with old friends and those I loved. I was an old man when I left mortal life and took on the immortal, when we can stand out and see ourselves first as we are. I have met my dear wife Ellen and the rest of the loved ones. We are all together and united in one family again. Oh, I can not express the gladness that awaits you just over the way. Hiram King, from Gray County, Maine.

Aunt Sally Woodward

Comes from Morton, Mass. She says: "At last I am happy. I have met George Lincoln and all the old friends. Addie and Frank, Harvey and Walter and Emery, we are all together. Oh, what a beautiful home this is. Every thing is so bright and clear, and every body you meet has a smile for you. I see no old people here, and I feel so young. How I wish every body could come here. I pity those who are bowed down with trouble in earth life. Good bye."

George W. Powell.

Good afternoon, friends. I am glad to meet you this afternoon. I desire to send a communication to the loved ones at Muncie, Ind. To those who love and knew me, I would say all is well with me at this time on the spirit side of life. I would have them know that I realize that I passed out of this body unexpectedly to them, and I know that the grief was sincere, and I know that some conditions that came to pass immediately afterward looked dark to them, yet I want them to know that George is growing brighter and brighter every day on the spirit side of life, and he gathers around each and every one who is dear to him. I have not forgotten one of them. I want them to remember me in love and sympathy.

Ira B. Wilson.

Chairman and friends, I am glad to meet you this afternoon. There have been many conditions surrounding me since I passed to the spirit side of life, and I was attracted here this afternoon through one of the questions, "What is the condition of a spirit liberated instantaneously through an explosion?" Now, that was the way I left my body, and I want to tell you just how I awoke on this side. At first I did not understand what had happened. I saw the crowd and saw my body as they gathered it together, laid it carefully upon a sheet before taking it away from the spot where the accident had happened. I saw my loved wife as she wrung her hands and shed her tears over me and I wondered what had happened. When I realized that I was a spirit and although I placed my arms around my wife she realized it not, then the horror, as it were of the situation dawned upon me, and I wondered if this was death? No, I live. This was the first condition after passing out of the body. But, friends, I have learned some grand lessons. I suffered not as a spirit, only through the grief of my wife that seemed to me unbearable, for I could not make her understand that her loved one was with her. I lingered with my wife for a long time seemingly to me, then I departed to the spirit home there to meet other loved ones who had preceded me; there to receive some explanation concerning my condition. While I return this afternoon I want the one who asked the question to feel that the loved one that passed out suddenly from her life (for I feel a loved one did pass out suddenly from her life) is not far away from her, although I know her not, neither does she know me, but I tell this because I know how it was with me, and Ira B. Wilson killed near Wheeling, W. Va., says, although suddenly released from the material body, yet he is happy and rejoices because his wife knows to-day that it is possible for him to hold communion with her and she rejoices at this time and always. She lives in Richmond, Va. I send her my spirit love.

Edwin Bassett.

Good afternoon. How happy I am to have the privilege to come and speak through the columns of your paper. If I had a thousand tongues it should all be in praise of this one grand truth, for there is a life beyond where the burdens are thrown off and where you can rise unencumbered by want or care; where you can stand on the mount and breathe God's pure, sweet, inspirational air. I am so happy and I want all the dear ones at home to know it—that I live and am with them day by day striving to help them and to lead them out of the darkness into the light. Give my name as Edwin Bassett, of Chelsea, Massachusetts.

Robert Sully.

Here is a spirit that passed away from Buffalo, New York State, and sends love to Betsy. He also says that he sees the change in May's life. But he is very much pleased, and wishes his loved ones to know that he is often with them.

## VERIFICATIONS.

(To the Editor of the LIGHT OF TRUTH.)

In the messages of LIGHT OF TRUTH of last issue I recognize the one from Dr. Brown, of this place. He was a prominent man for many years and a member of the "Christian" Church. However, your amanuensis in taking down the name has evidently misunderstood the T. for C., as his name was Dr. R. T. Brown, and who passed away about the time stated.

J. R. BUELL.

Indianapolis, Ind., October 19, 1893.

## Spirit-Writing.

Inspirational:—By Mrs. Kate Osborn, Dedicated to Mr. Louis Schloss.

On the open slate in sunlight,  
Hushing doubts forevermore,  
Loved ones who have crossed the river,  
Come and write just as of yore  
Precious message, without pencil,  
Bearing every rainbow hue,  
Orange, crimson, gold, and amber,  
With the softest tints of blue.  
On the slate come buds and blossoms,  
In a wreath of lilies fair,  
With no artist, paints, or brushes,  
Floral gems are pictured there,  
Telling that a spirit power,  
Ruling over land and sea,  
Paints each picture, with the colors,  
Drawn from living plant and tree.

On the slate come angel faces,  
Dear ones who have gone before,  
Who return with fadeless glory  
From the far-off starlit shore.  
Come to tell us of a heaven  
Up beyond the pearly gates,  
Come to open sweet communion,  
Writing to us on the slates.

## A SPIRITUAL SENSE.

At a seance where Eglington was the medium, a few years ago, a not very successful seance certainly, for the influences in some way were adverse, there came from between the curtains, behind which Eglington was sitting, what appeared to be the undulating form of some person, though there was no head developed, and the thing was very ethereal. Now, this figure was seen by only two or three of the circle, while the others did not see it, the circumstances being equally favorable for all. The question arises naturally, why was this?

But before proceeding to attempt the discovery of an answer, certain other well-known facts deserve consideration. We believe it will be acknowledged that there are plenty of people who would accept the phenomena of Spiritualism without hesitation if they were able to witness those phenomena in any way which was personal to themselves; but whatever they see, or whatever they are told of, as long as the facts do not appeal to them personally, they reject the spiritual hypothesis. And it is needless to say those personal manifestations never come to them.

Is there, then, a "spiritual sense," wanting to a large part of mankind, and developed very variously, even among those who possess it? In the case given at the beginning of this article, the spiritual sense must have been developed certainly in at least one of those who did not see the figure, so that if there be a spiritual sense it was probably an instance of a different degree of development. And, on the same supposition, the spiritual blindness of the majority of the people may be attributed to the more or less complete absence of the same sense.

The existence of the five senses, and of no more than five, has become so much one of the "facts" of our daily life, that to add to them would not be acceptable to most; nevertheless, the old belief has been receiving more shocks lately in the well-ascertained occasional overlapping of the senses of hearing and sight. And the necessity of such terms as "color-sense" shows that the "sense" of sight does not of itself cover the whole area of what is meant by "seeing."

Moreover, that part of the theory of evolution which teaches how organs may become extinct, or when remaining become useless though disuse, comes in helpfully in this connection. Our commercial civilization is essentially a material civilization, and the use of the spiritual sense has been weakened, if not generally destroyed, by its influence. Spiritual atrophy has been the natural consequence of its want of exercise. And that this is so is borne out by the fact that so-called uncivilized peoples, and people, who, though civilized, have yet not been thoroughly tainted by the corrupting influences of our modern civilization, invariably recognize the spiritual agencies about them, and are amenable to, and believe in, the impact of the unseen. It is also worthy of notice that the revivification of this spiritual sense has been almost exactly coincident with the doubts which men have begun to show as to the value of materialistic civilization which has for so many centuries been their boast.

Let it be understood, nevertheless, that the possession of such a sense does not necessarily involve the presence of either moral or intellectual superiority on the part of its possessor, though it does involve great responsibility. The sense may, however, be cultivated, but it would seem that the more it is cultivated, the less it is affected by material things, it being gradually introverted into the consciousness of higher intelligences, with the intuition as the result. From this there arises some difficulty. One sometimes wonders whether by any means whatever a man born blind could be made to realize what is meant by sight. The thing is apparently impossible. So it is with intuition knowledge. It is very difficult, it is, indeed, not possible, to explain to those not having the spiritual sense what is meant by intuition knowledge. And yet a man may have that kind of knowledge without being either a vain man or a fool.—Light.

Quarrels between newspapers are always to be deprecated. The spectacle of a journal published in the professed interests of Spiritualism publicly attacking another, imputing motives, traducing character and misrepresenting the truth, is, indeed, a sad one. The public assaults have very little effect upon the people who think, and whose opinion is of any value, because the animus of the articles alone is enough to condemn them. Why can not Spiritualist papers discuss principles and confine their criticisms to erroneous statements rather than direct them against others in a spirit of rivalry. Where there are wrong and imposition that effect the public, let them be exposed. Where there is a fraud masquerading, under the name of reformer, let the mask be torn from his face, but the continual hostility exhibited by some papers towards individuals and the spirit that would destroy another paper because it is regarded as a rival, are certainly very sad to contemplate.—Religio-Philosophical Journal.



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The *Light of Truth* is a journal well understood by all who are interested in the spiritual world. It is a journal of the spiritual world, and its contents are of interest to all who are interested in the spiritual world. It is a journal of the spiritual world, and its contents are of interest to all who are interested in the spiritual world. It is a journal of the spiritual world, and its contents are of interest to all who are interested in the spiritual world.

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## Are You Frank and Earnest, or Silent and Evasive?

After forty five years of varied experiences the Spiritualists of the United States, believing it to be to their best interests formed a national association.

Recognizing that spirit-return and its teachings are so different from the existing Churches that in order to advance the cause of Spiritualism and obtain the right to exist free and unmolested a distinct and independent national organization was prerequisite, it was earnestly hoped that every spiritualistic journal would co-operate to that end.

Believing that the *Progressive Thinker* had covertly set out to defeat the proposed organization we printed its former editorial to sustain that view. In the editorial referred to the *Progressive Thinker* suggested "Whether it is better to fraternize with the Churches instead of having institutions exclusively spiritual," asserting "there are many Spiritualists in the Churches now who have no inclination to leave, and it would be tyrannical to ask them to do so, as the clergy preach the principle, and make it unnecessary to go elsewhere to find the truth."

In response to our criticism the *Progressive Thinker* writes another editorial which was as follows:

### "ABSORB" SPIRITUALISM.

Don't be alarmed, Spiritualists, the Churches will never displace you or remove you in any great measure from your present status. In an article of October 15th the writer said: "The kindred question arises whether the Churches may not in the near future absorb Spiritualism?" They are absorbing it all the time—that is, taking in its grand truths. They are not now, and never will in a very great degree, absorb Spiritualists. There is a vast difference between a Church absorbing Spiritualism (its grand truths) and absorbing Spiritualists. This absorbing of the beautiful, soul elevating truths of Spiritualism by the Churches is going on continually, while the absorption by the Church of Spiritualists is very limited indeed. We are in favor of Spiritualists uniting with heathen or anybody else in humanitarian work, such as relieving poverty, assisting the unfortunate, getting work for the unemployed, and clothing the naked. A few misunderstood our position, and thought we were in favor of Spiritualists being absorbed by the Churches. Bah! not much!

The *Progressive Thinker* seems now to think that it is Spiritualism that is to be absorbed by the Churches, and when we reach the main question as to what stand the *Progressive Thinker* is going to take as to the National Organization, it says: "We are in favor of Spiritualists uniting with heathen or anybody else in humanitarian work." At a time when Spiritualists regard everything they hold dear as being threatened, making organization and concerted action among themselves imperative, the *Progressive Thinker* is silent or evasive. Glancing at the above editorial we find it winds up with "Bah! not much!" This language may be lamb-like or it may be the language of a wolf in lamb's clothing.

We are somewhat helped to a true interpretation by reading its leading editorial in last week's edition, entitled, "The Civic Church," which is based upon the plan proposed by W. T. Stead, of London, suggesting the creation of a new federal body devoted to civic wrongs, by organizing all Churches into what Mr. Stead calls a civic church. Now, while all Spiritualists in the United States are endeavoring to unite in a national organization, and are absorbed in that question to the exclusion of all others the *Progressive Thinker* proposes the civic church, saying: "This is no idealist's dream, for it is already in active operation in different parts of Europe, and we hope our great country which has been ordained to lead in the emancipation of mankind will not be behind in this great work. What do Spiritualists say to this? Here is a scheme to which your co-operation should not be withheld."

We affirm that Spiritualism itself is to be a great living force in all future political, economical, and social affairs, and to that end Spiritualists are now engaged in organizing their army, and every soldier should take oath of allegiance to the national movement and fall into line. Camp-followers and lukewarm supporters should not be permitted at the front. Show your colors! Is your position this week that Spiritualism is to be absorbed by the Churches, and that Spiritualists should co-operate with Mr. Stead's civic church?

If, on what do you mean by Spiritualism? The National Organization of Spiritualists has spoken plainly as to its understanding of Spiritualism by adopting the *Book of Revelation*, as follows:  
"We, the delegates to the National Convention of Spiritualists of the United States of America, of the year 1893, affirm a belief in the continuity of all life and its operation in accordance with intelligent law, and we affirm a knowledge of conscious spirit individuality after transition, with the power of communicating under proper conditions and in accordance with natural laws with spirits incarnate, and we affirm a belief that spirit assumes its new relations to matter after transition with the same moral and intellectual advancement and growth it passed before transition, and that advancement comes only by and through individual effort."

These radical truths now known as Spiritualism the Churches will never absorb, nor will the proposed civic church be a refuge for mediums or devote its energies to the advancement of Spiritualism. Are you or are you not in favor of the National Organization?

## THE DREAD OF POVERTY.

Coming close upon these delightful days are the cold, pinching nights of Winter. Millions of sturdy hearts stand still when they reflect upon Winter's wants. This fear is not confined to the manual laborers. Enter any store, manufactory, or other place of business, talk with the managers, salesmen, book keepers, those frugal and industrious, and you will find all fearful of being discharged, knowing of no other business or employment. Should you grow confidential and secure from each their secret thoughts, you would not hear of hopes or ambitions, or pleasures to be gratified, or place or preferment, or leisure sought. Their hearts unveiled disclose a burning dread of poverty. Frantic with fear when they contemplate the helplessness of their dear ones should they fall by the way.

Crime, intemperance, and immorality would disappear should poverty be removed. The aggregate wealth must be more generally distributed. A man with his millions when analyzed is not found to be a million times taller or a million times smarter than any other; therefore his great wealth results from other than natural laws. Still society is not striking at the root of evil; they are legislating in this direction. Very soon the laws of all States will be that testators can not bequeath more than a certain sum to any one person. When the Gould in the next generation dies, instead of conferring a hundred millions upon one, he may be compelled to confer it upon many. This view of the subject has been discussed, and is rapidly being formulated in a law. In 1833 an eminent Frenchman by the name of De Tocqueville visited America, and was struck by the equal distribution of wealth in the United States. To day there are more great millionaires in America than in any other country. If they were found in Europe the claim would be that it resulted from the custom of primogeniture. Our writers and political economists tell us the swift piling up of wealth is due to causes likely to be permanent. We make the claim that the growth of these vast fortunes are due to the taking and using public franchises, bonding and stocking them for many times more than they cost, the franchises being estimated very valuable, for all of which the municipalities and States receive nothing. When you consider the irresponsible nature of the power that three or four men can exercise through a great corporation, such as a railroad or telegraph company, the injury they can inflict upon the public as well as on their competitors, the sly and audacity, with which they often use their wealth to seduce, will find nothing unreasonable in the desire of the American masses to narrow their action.

Another great wrong of the age is the aggregation of large masses of capital under a common control, thereby developing a new power differing from the power of increase, which is characteristic of the legitimate employment of capital. The latter is constructive, while the former is destructive, and results in monopoly, as apparent and bold as the exclusive privileges by James I. to his minions.

These sources of great fortunes and unnatural distribution of wealth through the reflex action of the spirit world will soon find their cure and removal. As said in a former issue of this paper its policy, editorially, is summed up in a sentence, "The basis of true and staple spiritual unfoldment lies in the safe economic doctrine which profits the highest material prosperity of all." Therefore, one of the purposes of this paper is the spreading of the teachings of Spiritualism as bearing on economic questions.

Now, to this end, it is necessary that the standard of mediumship should be elevated, that they become students of all sciences, political economy included, enabling their guides to make the fine discriminations of speech and ideas necessary to a rapid evolution in the practical things of this life.

With Spiritualism organized and mediumship developed in every home the world will find that spirit-return does fit into the practical things of this life.

We are often asked, "How are you going to bring this about? Are you going to appeal to arms?" In answering, we say if our claim that these reforms are to be the reflex from the spirit world, it carries with it the assumption that they will be peaceable reforms. As an illustration of how these things are to be practically brought about, for a minute consider two movements that are now under way. Take the railroads of the country, and we find in every State of the Union their taxable valuation has been greatly increased. In the State of Indiana alone last year this increase amounted to \$160,000,000. The other movement shows itself in the determined purpose of lessening the rates of travel and the rates charged for the shipment of freight. The effect of these two will be the cutting off of enormous profits and dividends. The result will be that the owners of the railroads of the country, finding them unprofitable, and that no purchasers are to be found who should desire to take them off their hands, the very people who to-day oppose the extension of the functions

of government towards the control of the great highways, will change their position and try themselves to formulate public opinion which would justify the government in purchasing these properties that had ceased to become profitable in their hands, resulting, as we believe finally, in government ownership. This you may call indirection, but it is peaceable and as viewed from the spirit side, is a direct road to government control. We, as Spiritualists, should not hesitate to join this peaceable revolution, for we believe with it will come the removal of the great dread of poverty which now exists and result from the unequal distribution of wealth.

## SPIRITUALISM AND SCIENCE.

In observing the field of thought and the efforts of mankind at the present time, we who hold to the truths of Modern Spiritualism have nothing to fear from the physicist nor the explorer in any department of spiritual phenomena. Indeed they are more our allies than our opponents. It is safe to say that no event of history has created the stir in scientific minds within the same time as that which marks the opening up of communication and the progress of between the spiritual and material worlds. The repellent abuse, denial, and vilification which met the inception of the movement have given way to a change of sentiment which is all the more remarkable because it comes, for the most part, from the avenues of thought which held the greatest abuse.

We are daily reading of instances where the deepest thinkers are looking at the gauntlet thrown down by the angel world, carefully considering its component parts, and seriously questioning whether dignity and position will not, after all, be less liable of forfeiture by taking it up than by longer refusing to notice it. We find ourselves marveling at the pugnacious of those principles of moral and spiritual regeneration which in comparative silence are surcharging and raising the standard of thought. We say silently, and we mean just that. When the first message was sounded from the thither shore and found a response in man mortal, the force underlying the fact of *life de novo* was the silent refutation placed upon the assumptions of science and theology, the two ruling phases of thought.

The affirmation of a human intelligence to the effect that his name was John Smith, that he died at such a time, that his business was so-and-so, together with other evidences of identity formed the *ex parte* proof direct and conclusive, but the unseen evidence with which the message was burdened contained no sound. It was, however, the same appalling silence which inspired the great poet to say:

"Be still, and know that I am God."

It is the unwritten law which always lies at the bottom of authority. This met the scoff and the denier, refuting the old legends while opening up a fresh domain of research. Spiritualists and mediums therefore should take fresh courage and carry on the work with renewed vigor. The various psychical research societies and the late Congress of Religions at Chicago clearly indicate the setting in of the tide toward the great borderland of spiritual verities and harmonizations. The bent of investigation is turning to the spiritual hypothesis. The facts of spiritual intercourse are tumbling the great systems of religion, philosophy, and science into the crucible of analysis. "Thus saith the Lord" no longer obtrudes upon the ear of the investigator. The barriers which a false religion has reared before the explorers have since crumbled, and men are treading a boulevard to day where a generation ago was supposed to exist the inexplicable and unknowable alone.

We arrive at the last life genesis in considering the series of changes which commence in a portion of matter too minute to be weighed, which has no structure nor color even if it be magnified five thousand diameters. This speck of bioplasm, however, has the power of absorbing and assimilating particles of matter like itself, and in this way grows and throws off parts of itself, or divides, and the smaller portions become nuclei for new growths. In this way tissues and, finally, organic forms are built up. Beyond this so-called natural selection of atoms Materialism can not go in the genesis of life. Some investigators, however, assume an intelligence in atoms, and thus argue for immortality. But we must look to the revelations of spirits for the key which not only unlocks many of the secrets of nature, but explodes the fallacies of prevailing theories. These revelations show to us that there is an invisible side to matter which is finer than ether, and can be called by no other name than essence or spirit; that all spirit has its material counterpart, both eternal, omnipresent, with soul or intelligence to mould and fashion both. If, therefore, intelligence acting independent of material organization can propel a crumb of slate to form words and sentences revealing and establishing identity, then intelligence independent of bioplasm can attract the atoms of bioplasm to produce formation. This also is the Newtonian idea of the propulsion of force upon and within matter which involves intelligence superior to matter, and thus the secret of the assimilation of atoms becomes plainer.

This is the great lesson underlying phenomenal Spiritualism. Psychical societies are reaching out after it. The soul cut off from love's enchantment by the scythe of death yearns for it. All humanity is destined to learn it.

## The Blind Turtle in the Well.

Among the results of the Parliament of Religions these may be noted: (1) No anti-Christian faith has offered to lay its sacred scriptures beside the Bible for comparison; (2) no contrasted creed, however it may boast of righteousness, has proposed a single new ethical conception not found in Christianity; (3) no philosophy has offered to us a nobler conception of God than that we have obtained from the Old and New Testaments; (4) no hope richer and more consoling has been suggested than the hope of an immortality of holiness; and (5) no religion has presented to us a record of such continuous and tender self-sacrifice as that of the Christian believer.—*The Interior.*

1. No; because all know the narrow-mindedness

of those representing Christianity to day, and know therefore that they would not have been admitted. Truth is not wanted in the average theology of to-day.

2. Creeds do not offer anything new, but individuals in every nation have proposed higher and better ethical principles than Christianity ever will invent.

3. If the God depicted in the first chapter of Revelation is a sample of the "nobler conception," we are sorry for the gods of the others; for they must be veritable scarecrows.

4. As for the hope of immortality it is no more than every human being possesses instinctively, and all religions suggest as the mainstay of their organization. Christianity can not claim a monopoly on this suggested hope of a future life. The next generation will be calling for proofs, not mere hopes.

5. If persecution, murder, burning at the stake, and torturing of non-believers are a part of the "tender sacrifices" referred to, we are sorry for those who are still dreaming away their time feeding on theology handed down from an age of mental darkness and human oppression.

## A Trick of the Michigan Legislature Defeats Women's Suffrage.

In every one of our State assemblies are a few shrewd politicians who ignore party lines and work together to defeat the public will when a reform is urged by the public that in the judgment of the ring may injure their common trade of politics.

At such moments their ways are past finding out. So artful, subtle, and crafty are they that Machiavelli himself is put to the blush. When the friends of progress behind the women's suffrage movement became so strong that indifference could no longer characterize the action of the ring in that State they conferred with the ablest lawyers in both parties and discovered that in order to legalize women's suffrage in that State the constitution of Michigan would have to be amended. Now, instead of submitting an amendment to the voters of the State and having women's suffrage adopted in such form as their Supreme Court would approve they resorted to a trick which would permit them to appear as yielding to the public will, but in fact defeat its purpose and free themselves from the many reforms that women were sure to introduce were they permitted to vote.

Therefore, when the bill was introduced in the Assembly to provide for women's suffrage, instead of pointing out the necessity of submitting an amendment to the constitution as the only way, amid smiles and protestations of zeal, voted and passed a law not worth the paper it was written on.

The result was that the Supreme Court of the State has decided unanimously that the act was unconstitutional, "as the constitution provides that only male citizens are entitled to vote." The court holds that the legislature has no power to confer it upon other persons without the constitution being amended.

The Wratten murderer writes home that he is willing to die, and closes his letter by saying: "Meet me in heaven." If this man's hopes are well founded, what an injustice to the righteous who sacrificed all the sweets of earth life to attain future happiness. Orthodoxy certainly needs revising to make it consistent with reason. If the wicked can enjoy the same bliss with the good, what higher reward is there for the latter for having suffered on earth? Is the one who has been foully murdered or robbed to tolerate the society of his mortal enemy simply because the latter atoned for his sins? Is the black brute, who murdered his child victim to hide a worse crime, to go hand in hand with the latter enjoying the company of angels? A little of the spiritualistic law of cause and effect infused into Church doctrine would prevent much of the crime that is now committed in the belief that atonement washes away all sin.

A queer anomaly in ethics is that where a teacher of beautiful salvatory doctrine, upon the slightest provocation or imaginary neglect, starts off on the war-path, filled with a desire for revenge, and never rests until this unspiritual—almost savage—craving is stilled—frequently by a school boy's act. There are a few such who call themselves Spiritualists, we are sorry to see; but we trust time and experience will ripen them for the beautiful haven of rest of which they seem to know so much for other people's good and enlightenment.

MAYOR CARTER HARRISON, of Chicago, was shot down by an assassin last Saturday, the wounded man dying about twenty minutes after the attack. The culprit is said to be insane, though believed, up to this time, to be harmless. Upon arrest shortly after the deed he declared to have committed it on account of a promise made by the mayor to make him corporation counsel which promise was not fulfilled. It is evidently another Glitteau affair.

It is a false ambition, only to be crushed out by experience, in him, who aims to become a recognized authority in Spiritualism, though he be a veteran; and a vain hope in the one who aspires for authoritative recognition, though he be a millionaire.

THE vaccination craze is rampant in New York City. When the State enters upon a crusade of poisoning its people by the wholesale, it is time to indict the ignorant officers for murder.

AS WE go to press it is announced that the Silver Repeal has passed the Senate by a vote of 43 to 32. Whatever this portends we can not prophesy at a moment's warning.

Charity: Supporting the Church. Paying five dollars for a twenty-dollar sermon. Giving to the poor what you can't possibly use yourself.—*Methodist Recorder.*

## New York Notes.

It was about five years since Dr. F. L. H. W. W. last visited this city. He is at present the speaker for the First Spiritual Society, and many of his old time friends greeted him on Sunday, October 22. The Dr. occupies the Carnegie Hall, on Sunday October 23rd, when he appears for the last time under his present engagement with the society. Dr. Willis' health, we regret to say, is far from perfect and it is the earnest hope of his many friends that his strength may be restored, his days prolonged in our midst, and the cause of Spiritualism long enjoy his sweet ministrations.

Dr. Willis was a medium and Spiritualist when it meant "Preserving the spirit of solitude amid the throng." We have all heard of the persecution he suffered, and we can imagine he spoke from painful experience in his Sunday morning and evening discourses. The Dr. chose for his subjects, "The discipline of adversity, and its effects upon human character," "The Teachings of Spiritualism," "The worthy lecturer, through his loyalty to truth, failed to win the laurels of literary fame, but he won an angel wreath instead of the glorying laurels of a poet."

The meeting for psychical manifestations was largely attended in the afternoon, Sunday, October 23rd, and all were delighted with the results. Mr. McDonald made an appeal in behalf of "The F. L. Memorial Fund." Dr. Wright addressed the meeting and diagnosed disease. Others followed with experiences, amongst whom was Mrs. Dr. Mount who related how she obtained a beautiful pansy piece on a preclausal plaque, painted by the spirits, while she was visiting Chicago. Mr. Harlow Davis, who is doing excellent work among us, gave some most convincing tests. Mr. Davis' descriptions are among the most clear cut we have listened to. Mrs. Morrison and Mr. Snipes rendered a duet with telling effect.

Mr. B. x'er closed his engagement with "The Society of Ethical Spiritualists" on Sunday, the 22nd, and reports announce Mr. B. x'er's visit a thorough success. The Sunday evening audiences were especially large.

The New York Psychical Society continues its Wednesday evening meeting under most encouraging circumstances. The hall is crowded every session. Mr. Price and Mr. Harlow Davis are conducting Sunday evening services under the auspices of "The Progressive Spiritualist Association," Brooklyn, and are meeting with success. Mr. Fletcher speaks at Conservatory Hall, and has good audiences. The Brooklyn Spiritual Mission is doing its work and those engaged in its interests are very sanguine as to the outcome. There are many small societies and circles in Brooklyn, but the organizing spirit is not strong. Walter Howell has recommenced his work in Newark, N. J. There is need of earnest labor in that city, and we trust this speaker will meet with success.

Mrs. Effie Moss is in the city for a few weeks only and will hold materializing seances at 255 West Forty-third Street. It is reported that Mrs. Ross is the next medium to sit in Mr. Henry Newton's cage. Rumor says that most of the prominent materializing mediums are to visit this city during the present season. Mrs. Williams, Mrs. Cadwell, Mrs. Stoddard Gray and son are all busily engaged. Clairvoyants and trance mediums seem to be well patronized. There never was a time when the public sought more earnestly to lift the veil of futurity than at the present. With reliable mediumship, and intelligent propaganda under the guidance of the spirit world, the people must ere long behold the truth, and live in the light therefore.

If only we could bring about unity of action in a large city like this we might succeed in erecting a suitable building in which to conduct our services, hold seances, collect a good library of spiritualistic and other books, also the various papers and magazines for public perusal. We have moneyed men who are deeply interested in our cause and who, if we were sufficiently well organized would gladly aid in the establishment of such an institution. There are many who have not the home conveniences for holding developing circles who would be most happy to sit under favorable conditions where they would not be exposed to interruption, or be regarded as disturbers of domestic quiet were they to attempt the like in their own apartments.

The noisy Methodist can shout glory to his heart's content in the class-room of his meeting house, but he might be turned out as a nuisance if he were to form a hall-lodge band in an apartment. Some of the early stages of mediumistic development are as noisy as primitive Methodism ever was.

We need not fear credulism with such heterogeneity of mind as make up our Spiritualist societies. What we need most is unity of purpose, sympathy with each other's differences of opinion on matters purely speculative, and then with one heart and will we may expect to accomplish some lasting purpose—the evolution of the right machinery through which the angel hosts shall outwork their blessed mission of bringing "Life and immortality to light." When we look back and see what has been accomplished through individual effort for the past forty years, we have cause for congratulation, but when we remember how our forces have been wasted, as it seems, for lack of concentrated energy, there is cause for regret.

## WATERTOWN, N. Y.

Thomas Grimshaw came to us at a late moment, but has pleased us far beyond our expectations.

He is a pleasant young man, very sociable and entertaining, and we predict for him a bright future in the line of work he has engaged in. His lectures are not considered radical but deep, eloquent, and rather ardent in delivery, and the manner in which his guides handle the subjects presented to them by the audience convinces people of their superior ability to cope with any subject presented to them for their consideration. His psychometric readings are the best ever witnessed in this city. I can not speak in any higher praise of Mr. Grimshaw, and his mediumship, than the large sympathetic audience did who assembled to greet him on his first Sunday, and their continued attendance through out his engagement here, and it was with deep regret that we were informed of his receiving a telegram, calling him home by the sickness of his wife. We all send our prayers and aspirations with him in the hopes of a speedy recovery and restoration of the sick to perfect health. And we would especially recommend Mr. Grimshaw, to all societies in need of a good speaker.

This city has been experiencing another Hydeville rapping. About two miles out of town stands an old house similar to the one that the rappings occurred in at Hydeville, the people living there are not Spiritualists, claim to have heard raps, and when questioning the raps they received answers to their questions. The daily papers called attention to it and it has created considerable of a sensation, but owing to the excitement then the phenomena has now stopped. We have the promise from the family residing there that if it occurs again a few of us Spiritualists may hold a circle there to investigate it.

I close with a list of mediums engaged for this Winter season eclipsing all other engagements of the kind ever made in this city.

November Mrs. Carrie Twine January and February, Mrs. Twine, again, December, Mrs. Ada Foye, March, Oscar A. Egerly.

Owing to one medium being compelled to cancel the engagement we have April open and desire to fill it with some good materializing, stage writing or tea! medium. Address F. N. Fitch, C. H. MATTISON.



## CORRESPONDENCE.

## Boston Letter.

We are glad to be able to report that all the meetings held in Boston last Sunday were well attended, and great interest manifested everywhere, anxious inquirers after the truth on every hand. We have had excellent weather all through the month of October, and have noticed a great many of the Church-going people coming to look with favor upon Spiritualism than ever before. We are coming to regard Spiritualism as a religion notwithstanding the objection many of its followers make to the use of that word. Thirty-five years of service in the Methodist Church has deepened our religious convictions, and we found running through all the services of the Church a system of religion which looked, by faith, to the ultimate end of all the hopes of life in a glad fruition in heaven. We find this faith turned to knowledge which is ever pointing to the same glorious ending in the sweet by-and-bye. What real difference, then, can there be between the two religions? Spiritualism is a religion, and should lead its advocates to do good, seeking their own spiritual advancement and the uplifting of humanity. What better mission has any religion on the face of the earth? "None liveth to himself alone," is the language of inspiration.

At the Boston Spiritual Temple on Sunday last the morning service opened with a song by Mr. George B. Cutter, "Joy Cometh in the Morning," with accompaniment by Mr. William H. Boyce on the piano. Mrs. Nellie J. T. Brigham was the speaker, giving a sublime invocation before proceeding to answer the several questions sent up by the audience. Mr. William H. Banks presided in his usual dignified manner, and Berkeley Hall was well filled. The first question, "Is there a personal God?" was answered briefly that everything in nature points to a creative and controlling power which we call God, and many believe in him as a personal being, but we do not look upon him in his personality as sitting upon a throne, but an infinite, divine spirit which pervades all things. Nature is always teaching us of God. The most prominent question of the hour was, "What is the distinguishing difference between Christianity, when properly understood, and Spiritualism?" which opened a vast field for discussion. We have the sum of Christianity in the teachings of Jesus of Nazareth who went about doing good, and all his instructions are embodied in the "Doing unto others as we would they should do unto us," helping the comforters, and benefiting humanity. This same rule is the only creed of Spiritualism, therefore, we say there is no line of difference between Christianity and Spiritualism. Spiritualists are Christians in every sense of the word. Without being bound by any sectarianism whatever Spiritualism teaches mortals to unfold themselves, to do right, and thereby work out their own salvation.

In the evening Mrs. Brigham spoke upon the "Communion of the Saints," and gave a lecture full of deep, earnest thought, illustrating spirit communion by the practice in all Churches of communing together in order to exert a leavening influence upon the whole religious world. At these meetings excellent music is furnished by Mr. George B. Cutter, of Somerville, and Mr. William H. Boyce, of Boston, with occasional congregational singing. Mrs. R. Shepard Lillie is the regular speaker of the Boston Spiritual Temple, and was present at the morning service. She is filling an engagement at Brockton, and will be the speaker in Berkeley Hall during November and December. Mr. John T. Lillie will furnish the music during her engagement.

The lecture of Mrs. Brigham upon the "Attitude of Spiritualism," is to be published in full in pamphlet form for distribution, and we commend it as one of the best and most comprehensive treatises upon the subject which it was ever our privilege to report. Copies will be furnished by addressing Jacob Edson, Esq., Brookline Street, Boston, for the mere cost of postage.

The public service in this hall is supported by voluntary contributions, and the seats are free to all who come, of every name and denomination. The managers have succeeded in engaging for the platform later on Mr. Edgar W. Emerson, J. Frank Baxter, and Mrs. Ada H. Foye. The Helping Hand Society connected with it is a wonderful auxiliary, and besides its social features contributes very materially to its treasury. The management of the finances is under the direction of Hebron Libby, Esq., who brings to the office a life-long experience in business affairs. Among the members of the society are several well known and prominent business men, which lead us to denominate it the very best and most popular spiritual society in Boston.

At Eagle Hall, 616 Washington Street, the public services opened with an invocation by the chairman, Mr. E. H. Tuttle. Dr. William Franks was introduced, and gave several messages from spirit friends which were all recognized. The doctor is a fine psychometrist and the readings given were very positive proofs of return. He is located at 1203 Washington Street, and is having a large medical practice. Dr. Abner Toothaker, or rather "Whitefeather," gave very clear tests and was followed by the gifted Scotch seeress, Miss Jennie Rhind, in a review of some of the changes which have taken place in the religious thought of the world, predicting greater and more decisive changes in the near future. She urged upon every one the importance of waking up and trying to learn how best to unfold our powers, so that the changes may come to us, finding us ready to accept them in good faith and assist the spirit world in their noble work. Mr. Tuttle in closing said that there was a vast amount of good connected with Spiritualism and more or less of what people may call evil, but both must grow together until the harvest. He gave several correct answers to mental questions. This meeting is held in the same hall formerly occupied by Mr. Robinson and later by Dr. Matthews.

At the Helping Hand Society the president, Miss Lucette Webster, read the following extract from an address delivered by Mrs. H. S. Lake before the Spiritual Alliance in Chicago upon "The Conflict of the Ages." "There is a conflict between the lower and the higher forms of being—conflict with environment, which will be taken up by succeeding ages until something towards perfection shall have been reached. When electricity shall have been outstripped in its marvelous manifestations by the mighty power of thought, and men and women shall have come to realize that the highest achievement of the soul is service to others, the conflicts that now confuse the moral sense, will clear away, and the age of liberty and love will really dawn upon the world." After a song from that venerable singer, Miss Amanda Bailey, very earnest remarks upon the topic of Mrs. Lake's address were made by Dr. H. B. Storer, Mr. C. M. A. Twitchell, Byron I. Haskell, Mrs. R. S. Lillie, Mrs. Kate Stiles, and others. Music was furnished by Mr. George B. Cutter and Mr. W. H. Boyce. Mr. Tatlow, of England, gave a brief speech expressing his pleasure to make the acquaintance of the Spiritualists of America and bring the kindly greetings of friends on the other side of the water. Mr. John T. Lillie sang one of his beautiful songs at the close, and all seem to have been profited by the entertainment.

At the Spiritual temple Mr. Lyman C. Howe spoke upon "The Uses of Mediumship," which are mainly, the speaker said, "to establish interchange between incarnate and exanimate human beings, and rob death of its sting and carry with it the development and education of the in-

dividual." Mr. Howe spoke about fifty minutes, holding the complete attention of the audience. Next Sunday closes his engagement with the temple, and Mr. Colville is expected to occupy the platform later on. Mrs. Kate R. Stiles has returned from California and is open for engagements upon the public platform. She is a fine inspirational speaker and test-medium. In Lynn, another neighboring city, very interesting meetings are held in the Cadet Hall. Mr. Thomas H. B. Thurston, conductor. At their last meeting Dr. Arance in the spiritual field, followed with excellent tests and readings. Mrs. Jennie K. D. Conant and Mrs. Julia E. Davis gave messages from their spirit friends which were well received and est-advocate of Spiritualism and contributes considerable time and money for the advancement of the work.

There are men and women all over the goodly city of Boston who look upon the phenomena of Spiritualism only, seeking for what they call tests, too many of them seeking out mediums for selfish purposes, asking how they can make money or in regard to some business or matrimonial prospect. But Spiritualism should not be measured by these. The phenomena leads to something higher, and we should seek to unfold our spiritual natures, and learn to obtain the victory over self, and as we journey along, we shall find light along the way and grow grand spiritually and morally as we advance. We believe the time is coming when mediumship shall be looked upon as a divine gift, when the earnest investigator shall have an opportunity to receive the light fully and freely. We may then realize something of the power of Spiritualism to elevate humanity and better the condition of the world. These thoughts were suggested to us as we visited the several meetings and mediums during the past week. Among the mediums visited we would gladly mention Mrs. M. A. Brown, controlled by "Lulu," whose messages from loved ones upon the other side are of a nature to lead the thoughts upward and toward a higher and better life. Another of Boston's excellent test-mediums may be found at 181 Shawmut Avenue, Mrs. A. Forrester. She was developed for the spiritual work under the guidance of Brother Eben Cobb, and is a very reliable medium, honest in her work, giving just what the angels give her and no more. We commend her to those who desire true and reliable messages from the loved ones who have gone before. Several other good workers will be noticed in our next letter. Meantime we wish you success and hope that the light of truth may shine until every vestige of error and ignorance shall have passed away. God and the angels hasten the good time coming.

F. ALEXIS HEATH.

## A New Cure for Asthma.

Medical science at last reports a positive cure for Asthma in the Kola plant, found on the Congo river, West Africa. So great is their faith in its wonderful curative powers, the Kola Importing Co., 1164 Broadway, New York, are sending out large trial cases of the Kola Compound free to all sufferers from asthma. Send your name and address on postal card, and they will send you a trial case by mail free.

## Letter from Mrs. R. S. Lillie.

My last article contained some notes of the funeral rites of Lucy Stone, and, as only part could be given in a short article, I have concluded to introduce here the poem which was sent by Julia Ward Howe, and read, as she could not attend the services in person. I am sure it will be enjoyed by the readers of the *Light of Truth*. A strong spiritual sentiment will be noticed in the fourth verse:

Full of honors, and of years,  
Lies our friend at rest,  
Passing from earth's hopes and fears  
To the ever blest.

One of the anointed few,  
Touched with special grace,  
For a life whose service true  
Should redeem the race.

Where is that persuasive tone,  
Welcome in our ears,  
Still I hear it sounding on  
Through the golden spheres.

When we raise our battle-cry  
For the holy *Kiché*,  
We shall feel her drawing nigh  
With a spirit's might.

As the veil of flesh doth part,  
We behold her rise,  
Crowned with majesty of heart,  
There true queenhood lies.

As Spiritualists we are obliged to chronicle the passing on to the higher life of Fannie Davis Smith. The suffrage movement has lost an earnest worker, and one who has served long and faithfully. In the ascension of Mrs. Smith Spiritualism also loses one of its lights, which has shone with steady and unseen lustre since the early day of our movement. At that time she was known as one of the constant workers on the spiritual rostrum—also one of the very best. Since her marriage she has not done as much in that particular line as before, but has worked in a different way. And since the camp-meeting work she became an important aid in our cause in that field, in which her husband, Dr. A. E. Smith, also took deep interest. In fact, Queen City Park Camp owes its existence and prosperity to their unselfish labors. It will, indeed, seem strange to all who have ever visited that place, to there hereafter and miss her friendly presence. Early among the strange phenomena, which characteristically marks Spiritualism and its adherents, was the prolonged trance and fast which she passed, even before she was aware of what the power was which held her body in such subordination and such control of the higher power of spirit. This trance and fast lasting (as was told by her) forty-five days. And while speaking of this we also feel to say that Spiritualism of the past forty-five years presents a field richer with what was at one time called miracles than all ages preceding its coming; and that this time or age has as an accompaniment of Spiritualism, phenomena presented among those who do not know its source—which, taken together, makes an age of spiritual demonstrations such as the world has never known. For instance, the peculiar case of Mollie Fancher, of New York, is a case of entire supremacy of spirit over matter.

While writing this the *Light of Truth* has arrived and my eye fell instantly upon the letter on first page from Mrs. H. S. Lake in which she says, "And when Spiritualists advocate the erection of magnificent temples like the building of the Y. M. C. A., in which our worn out workers can preach the delights of Spiritualism on an empty stomach, where they can listen to grand organ strains of dulcet harmonies and then retire to a rented room and sup on horrors of homelessness, etc." I, as one, at least of the Spiritualists who advocated in my article of October 21st on organization the possibility of having as good buildings as the Y. M. C. A., feel that I must repeat or restate my thought. I had no idea of temples in which "worn out workers" could reach the delights of Spiritualism, but suitable buildings which should be under the control and administration of Spiritualists, these buildings to contain an audience room, where not the worn out, but the vigorous and earnest advocate of truth should voice Spiritualism. Such buildings to contain libraries, gymnasium, and whatever would be of aid in developing the physical, mental, and spiritual nature of man. I also had uppermost in my mind other buildings which should meet the needs to which she alludes. For in a sentence previous to the one quoted by her, I started out saying, "Our poor,

and aged could be comfortably housed, homed, and cared for all over the land."

My reference to the Y. M. C. A. buildings was made mostly as an illustration of what could be done by the little dues to which I was alluding as one of the provisions of the National Organization. As these Y. M. C. A. buildings are built in a similar manner, the spirit working with me and through my brain have always advocated the erection of such buildings as should be in a great measure self-sustaining upon completion. Buildings that would be suitable to sublet on such evenings when not in use by their owners, and which might contain offices or stores on the ground floor, the rent of which would be a continual income. I repeat that I believe that good buildings could be erected all over our country, and be made useful every day in the week, if united effort were made, such as might be brought to bear through the National Organization. At the same time we should be compelled to listen to grand organ strains of dulcet harmonies and then retire to a rented room and sup on the horrors of homelessness.

October 23d my services were with the society at Brockton, Mass. The hall and platform were artistically decorated with flowers, fruits, and vegetables, as well as with an abundance of Autumn leaves of many hues. This was designed in harmony with their desire, which was that the evening service should consist of what they termed a harvest festival.

The guides took for the subject, "Whatsoever a man soweth that shall he also reap," considering this physically, morally, and spiritually. And an almost overwhelming sense of the fullness of the harvest, of the abundance in store everywhere, and yet of the almost inevitable and great amount of suffering and want menacing multitudes the coming Winter on account of the selfishness and greed of rulers made me almost incapable of voicing a message of joy that the harvest was so abundant, which in its abundance will much of it decay in grumpy and store-house, because labor and its honest reward can not be the means by which it might be purchased by thousands who, while much of this rots in store-house and cellar, will be suffering the pangs of hunger and despair.

The Brockton Ladies' Aid Society are holding regular Sunday services in the evening only. Miss Fletcher, as for several years, presiding. They are an earnest band of workers. This season they are to have a male quartet, and last Sunday their music was very inspiring. Some one who loves music and who loves Spiritualism has kindly made this provision without cost to the society. The ladies are to be congratulated, and yet this is to them but a well-merited reward of their labors.

The Helping Hand Society of the Boston Spiritual Temple last Wednesday evening served a "Lavender Tea," and with a house well filled in the evening and plenty of talent, more, in fact, than could be made use of, starts off with encouraging prospects for the season. Miss Webster makes a very efficient president, and all seem anxious and willing co-workers. As you have another Boston correspondent I shall leave the general news, at least, for the present to him.

R. SHEPARD LILLIE.

## The Society in Hannibal, Mo.

On last Sunday afternoon we effected an organization of a Spiritualist society here, after four months' lectures that bids fair to take the front rank as an influential society in the West. There are several hundred Spiritualists in the city, but no society or lectures, except one from some visiting medium occasionally. Yet here Maud Lord Drake, Cora Carpenter, and the well-known mediums had their introduction to Spiritualism, and went out to other fields of labor.

Brother Treat was elected president last Sunday. He is veteran Spiritualist, of portly presence, and is the prosperous head of a large iron foundry of this part of the State. He is aggressive, liberal, and just the man to push the society to the front in his State.

Brother M. W. Cobb, elected first vice-president, is the genial head of one of the largest clothing establishments in the city, is an ardent worker, a cultured Spiritualist, and the son of the late Colonel Cobb, one of the most intelligent and respected Spiritualists of the West.

Sister C. P. Kuhno was elected second vice-president. Sister Kuhno is the wife of Brother Kuhno, the gentlemanly head of one of the largest boot and shoe establishments in Hannibal. Both Brother and Sister Kuhno became members and converts through attendance on my development class in my rooms, as did many others who are now members of the society.

Brother L. J. Bethan was elected treasurer. He is the highly respected agent here of all the steamboat lines on the upper Mississippi River. He is a trance medium of high order of development, and ought to be out in the field as a lecturer and test medium. Everybody likes courtions "Bee."

Dr. Lee. Well, his success in organizing seven Spiritualist societies—five in new fields since November 1, 1892, is proof that he is living with the angels, and, in imitation of his life, a duty incumbent on every preacher or minister of the churches. At least that is his impression. We think he is not altogether a bad fellow.

The society has started out under fair auspices, and invites mediums, especially slate-writing and materialization mediums to pay us a visit.

Publishers of spiritual serial, song books, etc., should send us samples of their issues. There are about 500 Spiritualists in Hannibal. (Spirit-papers please publish.) ISAAC S. LEE, Sec'y.

## Milwaukee, Wis.

Mrs. Ada Foye, who lectured and gave tests for our society during October, gave excellent satisfaction to all who attended the meetings. Her lectures were bright and to the point. Her tests were beyond quibble or doubt and were invariably acknowledged as correct. The demonstrations of spirit power were marvelous—especially to those who never have seen anything of the kind. Infidels and skeptics freely confessed that they had no longer chance to doubt, they were convinced that there is no death. The rappings, the messages, the automatic writing, the reading of names in the air by the medium, were all correct and readily acknowledged. The evident honesty and genuineness of all manifestations, of the intelligence conveyed and confirmed by so many witnesses, had a decided effect and established in the minds of all the firm conclusion that Mrs. Foye was a medium of great power and excellence. The unanimous verdict of the people was that no one had given better satisfaction to the Spiritualists and the people of Milwaukee than Mrs. Ada Foye.

Mr. W. J. Colville, will serve our society during November, lectures every Sunday at 2:30 and 7:30 p. m., at Fraternity Hall, 216 Grand Avenue. Dr. H. T. Stanley has been engaged for December. Our society would be pleased to hear from speakers and mediums who are passing this way, with a view to securing their services.

H. C. NICK, President.

## Good News—Wonderful Cures of Catarrh and Consumption.

Our readers who suffer from Lung Diseases, Catarrh, Bronchitis and Consumption, will be glad to hear of the wonderful cures made by the new treatment known in Europe as the Andral Broca Discovery. Write to the New African Advance, 67 East Sixth Street, Cincinnati, Ohio, and they will send you this new treatment free for trial. Stage age and all particulars of your disease.

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Are better known and more generally used than any other cathartic. Sugar-coated, purely vegetable, and free from mercury or any other injurious drug, this is the ideal family medicine. Though prompt and energetic in their action, the use of these pills is attended with only the best results. Their effect is to strengthen and regulate the organic functions, being especially beneficial in the various derangements of the stomach, liver, and bowels.

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are recommended by all the leading physicians and druggists, as the most prompt and effective remedy for biliousness, nausea, costiveness, indigestion, sluggishness of the liver, jaundice, drowsiness, pain in the side, and sick headache; also, to relieve colds, fevers, neuralgia, and rheumatism. They are taken with great benefit in chills and the diseases peculiar to the South. For travelers, whether by land or sea,

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are the best, and should never be omitted in the outfit. To preserve their medicinal integrity in all climates, they are put up in bottles as well as boxes.

"I have used Ayer's Pills in my family for several years, and always found them to be a mild and excellent purgative, having a good effect on the liver. It is the best pill used."

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CLAIRVOYANT.

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THIRTY YEARS.

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EQUAL.

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Sufferers, who have failed to get relief from any other source, try this strange and marvelous man. Magnetized medicine and paper sent under direction of his Spirit Band of Doctors for each case, enough to last first month, for \$2.00. In many cases this is sufficient, but if a perfect cure is not effected, \$1.15 per month after that. Send three two-cent stamps, lock of hair, name, sex, age, one leading symptom, and he will tell you what ails you free. Medicine sent by mail, postage free. The best of reference given, if required.

Make all money orders payable at San Jose, California.

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EYE, EAR, CHRONIC, NERVOUS, and Female Diseases, Rheumatism, Lost Vigor, Catarrh. Address, DR. W. A. PRICE, Paw Paw, W. Va.

AGENTS WANTED ON SALARY or COMMISSION to handle the New Patent chemical Ink Erasing Pen. Agents making \$20 per week. Monroe Eraser Mfg. Co., 154, LaFayette, Wis.

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A desirable house in Melrose Park, Lily Dale, N. Y. Correspondence solicited. Address, MRS. D. W. HENDERSON, 59 Vienna St., Cleveland, O.

PISO'S CURE FOR CATARRH AND CONSUMPTION. CURES WHERE ALL ELSE FAILS. Best Cough Syrup, Tastes Good. Use at Once. Price 50 Cents. Write to J. C. PISO, 154, LaFayette, Wis.

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Price, Nine English Cloth, Gold Side and Back, \$2.00; Full Sheep, Library Style, \$2.50.

Largest advance orders, per favor.

AGENTS WANTED. F. T. NEELY, Publisher, Chicago.

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(Formerly N. Y. College of Magnetism). An Institute of Refined Therapeutics, including the Sun Cure, Vital Magnetism, Electricity, Mind Cure, and a higher science of life. Chemical affinity and basic principles developed with their marvelous applications. Students in four continents have taken the college course. The college is chartered and confers the degree of D. M., Doctor of Magnetism. By a system of printed questions students can take the course and receive the diploma at their own homes. Move to No. 5 Park St., East Orange, New Jersey, a delightful suburban city of New York. Address, E. D. BABBITT, M. D., Dean.

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All the above named Remedies can be obtained of agents, or direct from the Proprietor, DR. E. G. WOODARD, Sugar Grove, Warren Co., Pa.

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IS A REGULAR EDUCATED and Legally Qualified Physician, and the most successful in his specialty, as his practice will prove. The doctor treats all those peculiar diseases of young and middle aged men, as the result of youthful errors and excesses, causing Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility, Idiotcy, Insanity, and Death.

To those afflicted and who are desirous of being cured a booklet of some 40 pages will be sent to their address for ten cents, sealed in a plain envelope, giving Causes and Symptoms of the Complaints and a description of the Doctor's important medical discovery. An outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success.

Posse this valuable booklet "Private Counsellor," which is worth many times its cost, and if you will heed the advice therein given, you will be restored to health and perfect manhood. Address DR. R. P. FELLOWS, VINELAND, NEW JERSEY, and say where you saw this advertisement.

WHAT WE KNOW OF DR. FELLOWS. Inquiries are frequently received asking what we know about Dr. Fellows, of Vineland, N. J. First, we know that he is a reliable gentleman and a rare professional skill, who has earned success by good work. Second, that he fulfills all his agreements to the letter. Third, that he has performed cures of hopeless cases that in the older time his skill would have been called miraculous. Fourth and last, we know him to be an honest man—LIGHT OF TRUTH.

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He has cured thousands of such cases, and still lives at his old home at 115 Park St., New York.

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COLLEGE SANITARY, FAIRMONT, CINCINNATI, OHIO.



## MISCELLANEOUS.

Written for the LIGHT OF TRUTH.

## Now and Then.

MRS. A. H. LUTHER.

"Now we see through a glass darkly, then face to face."

Now the clouds of superstition  
Gather round our earthly way,  
Hiding off the blessed mission  
Of the savior of our day.  
Now the walls of creed around us  
On the higher joys obscure,  
And the dogmas that have bound us  
Are the fetters that endure.

Now the holiest laws of beauty  
Are darkened to our eyes,  
And the grandest path of duty  
On the higher joys obscure,  
Now the angels near us  
Passing by the angels near us,  
For the myths of long ago,  
And the ones with power to cheer us  
Meet us and we do not know.

Now we walk by faith when o'er us  
Hangs the bow of knowledge high,  
And we slight the joys before us  
For some sweeter by-and-by.  
Now we miss God's truest glory  
Given to us as page by page,  
For some mystic outgrown story  
Of a hoary by gone age.

When the veil is rent asunder  
And a fuller life is ours,  
When our eyes shall open in wonder  
At the touch of higher powers,  
Then we'll know how truth eternal  
We have given falsehood's place—  
How we missed the highlands vernal  
When we met them face to face.

When we step behind the curtain  
We have woven of our fears,  
And the life and light is certain  
We have hoped for through the years,  
Then we'll see how our own blindness  
Hid from us the purest grace—  
How we missed the law of kindness  
When we met it face to face.

Then upon that higher landing  
We shall know our griefs and tears,  
Were our own misunderstanding  
Long the dim, mist-covered years,  
That God's laws in every station  
Ever bring joy, and peace, and gain,  
And it is their violation  
That alone gives woe and pain.

Then we'll wonder how we missed them  
Angels near us day by day,  
Just because God's love had kissed them  
We had thought them far away,  
Then the truths that we have slighted  
On this dark, material shore  
By the glow of knowledge-lighted  
We shall cherish evermore.

## PSYCHOLOGY AS A SCIENCE.

The October issue of *McClure's Magazine* contains an article on the "Harvard Psychological Laboratory," by Herbert Nichols, in which he describes some of the experiments performed there. In commenting on them he says that popular opinion of to-day is perhaps less awake to the fact that the world of mental phenomena is a world of laws susceptible to scientific experimentation than was the day of Galileo to the similar conception regarding physical phenomena. Very slow has been the growth of thought in regard to the laws of gravitation and of conservation, not to speak of those of evolution. Experimental psychology as a systematic science hardly exceeds in age its own constitution. The mental laws are as determinable with sufficient knowledge as the laws of physics. The question is how much shall man come to know of the great world of mind. Psychology will not have to wait until its greater laws are wholly established before it becomes a practical influence in practical affairs.

It seems that there is now a psychological laboratory in the leading American college of the Roman Catholic Church established two years ago. A year ago a laboratory was established at Princeton, the Presbyterian institution. These facts show that psychology, once regarded as heterodox, is no longer feared by religion and is now accepted.

The benefits of the psychological training of the medical man, says this writer, are now so obvious as to make a knowledge of psychology imperative for every first-class physician; for the nervous activities are the regulating activities of every part of the body and the brain embodies three-fourths of the whole body's nervous energy. The mind is a playhouse wherein the skillful physician now looks to observe the condition of the general system and with growing precision, even to read the workings of such specific organs as the heart, the stomach, the bladder, and the liver.

Mr. Nichols remarks that the relation of psychology to modern education has long passed from novelty to a recognized belief and that a chair of psychology and a chair of pedagogy side by side is now a requisite of every institution of advanced learning.

It seems that the first laboratory in the world for scientific experimentation in psychology was founded at Leipzig by Wilhelm Wundt, in 1878. Prof. Wundt is referred to by Mr. Nichols as the greatest psychologist now living in Europe, and the fact is stated that a majority of the noted psychological experts both of Germany and America have been his pupils. One of these pupils is J. Stanley Hall, President of Clark University, who opened a psychological laboratory in Johns Hopkins University in 1883. The laboratory in the Clark University at Worcester, established in 1889, is on a much larger scale. Prof. William James is referred to as "a foremost figure in modern psychology." He opened the Harvard laboratory in 1891. In 1892, Harvard established a new chair of experimental psychology and elected to the same, to conduct this new laboratory, Prof. Munsterberg, who was a pupil of Wundt and is said to be a man of initiative and originality.

From this article we learn that there are some twenty laboratories in America and about a dozen in Europe.

It is only the ignorant and priest-ridden who now oppose Spiritualism. The Physical Congress has somewhat enlightened those who read the news of the day.

## HE KEPT HIS PROMISE.

SIDNEY KELSEY.

Last season, just passed, it was my good fortune, with hundreds of others, to meet at Cassadaga that famous and charming test medium Miss Maggie Gaule, and to receive some remarkable demonstrations of spirit presence. For several years I had met at the camp aforesaid a genial old gentleman and Spiritualist John W. Hunter by name, of New Lisbon, O. The last time that I saw him (he having passed to the better land some three years ago) he said, in parting, "I want to make an agreement with you, brother Kelsey, that whoever passes out first shall manifest to the survivor from the rostrum at Cassadaga. So please remember that if I go first, as I know I shall, as sure as I live I shall thus come to you."

Imagine my agreeable surprise, then, when on one fine afternoon in August, I heard from my kind old friend in this wise: Miss Gaule said "And now I see a good-looking old gentleman, dressed in blue clothes, and bearing a gold-headed cane in his hands. He stands before me and says: 'I come here this afternoon, in this grand old place in the woods, to meet old and well tried friends. I came here for several years, while in the body, and have come here every year since I left the form. I used to enjoy it, and may say that I do still more than ever, as I can go and come at pleasure. This is a glorious life, and I enjoy it so much. I see many in this audience that I used to meet and still remember. I am John W. Hunter and I come at this time to keep a promise made to a dear old friend Sidney Kelsey.'"

I was more than gratified, and said in recognition, "It is gloriously correct, and I thank both the spirit and the medium for the revelation."

Miss Gaule, directing her gaze to me spoke further, "A fine-looking lady, one very dear to you, a spirit wife, comes to you and bids me say, it is Mary Jane, and it affords me much joy to manifest to you again as I know that my coming will afford you pleasure. I want to give you a test, the circumstances of which transpired long years ago, and I am pretty sure that you will remember. I suppose that you have not forgotten the old 'Trysting Tree' that stood upon the bank by the stream, under which we sat by the light of the moon, talking of matters and things that crop out in periods of a similar character in the progress of love's young dream? I want to remind you, my dear husband, of a certain visit in which you and Sarah and myself visited that spot, and as we talked you cut our names in the bark of the tree, and then the trio speculated as to what might come of it, if anything, in the dreamy future. You have passed that way many a time since in which I was with you only in spirit."

This is another glorious test, and the scene narrated transpired forty-five years ago, before we were married, and with Sarah my wife's sister, who was then unmarried and now lives in La Crosse, Wis., who, I presume, will also remember. In the matter of the first test, Mr. Hunter, I think, never knew Miss Gaule, as she as a medium had not appeared before the public when he used to visit Cassadaga; hence the more complete the test.

Written for the LIGHT OF TRUTH.

## Spirit Message Repeated After Nineteen Years.

E. V. CHAPIN.

On the evening of July 17, 1874, at my home in Norwich, N. Y., where I was at that time residing a little party of four (all members of my family) gathered around the stand for the purpose of being entertained by our spirit friends with a relative of ours acting as mediums. Soon a message was written upon the slate and addressed to the writer (upon a private matter) and signed the spirit's name in full.

I kept a record of our seances at that time, giving dates, etc., but thought no more about it, and had certainly forgotten the transaction until at a private trumpet seance recently given by Mrs. Josephine Ropp (nineteen years after) The same spirit came to the circle and gave me the same message, using the identical words though the trumpet was written upon the slate as recorded in 1874.

I think this should be placed on the credit side of the ledger of honest mediumship, and would say for the benefit of those who have not had the opportunity, to avail themselves of the first, and go to Mrs. Ropp and hear "Bright Star" in the inimitable trumpet seances. It will richly repay you for all the trouble and small expense you will have to bear for "Bright Star" is a great entertainer.

## Spirit Healing.

The wife of a friend of mine, suffering from a slight attack of bronchitis, was asked by a mutual acquaintance to send him an inch or so of the underclothing she wore next her chest, and he would forward it to a spiritualistic lady, in whom he had great faith, who would send back an account of her health. More by way of joke than anything, the lady did so, and to her astonishment the reply came that, as well as bronchitis, she was suffering from an internal complaint which would necessitate a most dangerous operation and probably cause her death. Needless to say, the lady laughed at this extraordinary assertion, for she was then in the enjoyment—apart from the slight indisposition I have named—of the best of health. But in a few weeks symptoms appeared which caused her to seek the advice of an eminent surgeon. Strange to say, his diagnosis confirmed the Spiritualist's assertion; but this did not satisfy my friend and her husband, and four other eminent specialists were consulted, whose opinions all coincided with the first. Then she decided to undergo the operation, and for days she lay at the point of death. Now, what was there in that square inch of flannel to enable the Spiritualist to form such an accurate opinion of the bodily health of one who was a perfect stranger to her, and on whom she had never set eyes? I am utterly incapable of offering the vaguest suggestion. Are there any of my readers wiser than I?—The Topical Times.

## A HOME SEANCE.

BY THE EDITOR.

Where harmony prevails there conditions are always right. During a period of several years we had a little circle of four persons who sat regularly one evening in the week. Our original object in sitting was for phenomena, but conversation often stole the hours away, leaving us as wise as before—so far as spiritual manifestations were concerned, though not in spiritual information. Our two visitors were a lady and gentleman—the former a public school vice-principal, the latter an ex-lieutenant of the Austrian Imperial Navy. It frequently happened during our interchange of ideas and attained knowledge of facts, that one or the other would suddenly become clairvoyant and describe what was seen. Whether this was an effect of mutual hypnotization, imagination, thought-transference or what is claimed for it—clairvoyance—makes no difference as far as the facts are concerned. They are facts, and that entitles them to recognition.

On one of these occasions it was my turn to become clairvoyant, which, by the way, was of rare occurrence. I suddenly saw a tall, fine-looking man in double breasted blue uniform coat standing in our midst. After a more definite description, and saying that the spirit was gazing intently upon our male visitor—the ex-lieutenant, then captain in the engineer's department, U. S. coast survey—he enthusiastically ejaculated: "Why, that is my old friend and ship mate Max!"

"Max who?" I mechanically asked.

"Maximilian of Austria—once Emperor of Mexico—he and I were midshipmen on one vessel, and bunked together."

Here was a fact that neither of us knew, nor was our friend thinking of that spirit at the time, as he asserted upon questioning. Thus thought-transference was not to be taken into account, except from mere stubborn opposition to the spiritual theory. It makes no difference to us what construction the skeptic chooses to put on it. We simply give the facts as they occurred. If it was not the spirit of the person believed to be, what was it? The attraction was quite natural considering the close relationship between the apparition and the captain. But such, and other tests were of frequent occurrence in our little circle, and can be had by any who will sit for the same purpose, by whatever other name they may be pleased to call them.

## TRANCE PAINTING.

Mr. Burns, editor of *Medium and Daybreak*, has attended a seance with the trance painting medium Daguid and describes it as follows:

"After much pleasant conversation, the sitters gathered round the table. I was invited to a place of distinction close to the medium's left hand. I begged to be allowed to sit somewhat further off, as my nervous system was exhausted and my brain weary; I did not think I was in a fit state for the position. I therefore changed place with a genial lady, redundant with psychoplastic force, which formed a suitable screen between the medium and myself. There were eight sitters.

"It is hard to determine the exact point at which the sitting, in a technical sense, begins. The box of painting materials is placed on the table; we all take our seats, and the medium takes his. There are no hymns, prayers, or performances of any kind. Yet a change appears to come over the mind. The external world retires; ineffable peace and aspiration uplift the mind, and on looking at the medium his eyes are seen to be closed, a serene and meditative expression illuminates his face; he is under the control of the spirit band. At length he moves in a leisurely manner; takes up a piece of card 9 by 5 inches, and rubs it vigorously between his hands. The box is then opened and the brushes and colors arranged. With a lead pencil a few sketches are made on the card. The medium takes the knife, and with it spreads a bold band of white paint across the picture. He then takes the brushes, and, choosing the appropriate colors, goes to work on the picture.

"All this time the medium works with his eyes shut, and he continues to do so for twenty minutes. The gas is burning brightly over the table. A free and easy feeling pervades all minds, and we engage in social conversation. The medium now and again looks up, as it were, towards the ceiling; his eyes are closed; if, by the special effort to look up, the eyelids should be slightly raised, nothing, but white is to be seen; when at work, looking down, the eyelids are completely closed.

"At last the picture is finished. It has been done in twenty minutes. The medium has been in the trance sleep the whole of the time, and we have seen him thus paint the picture now passed round the circle. No tests have been required. The sitting has been so open and well-lighted that no other feature of certainty was wanted, than the proper use of our own eyesight. This all were free to exercise, and all are satisfied. The picture produced at the previous sitting is at hand. It is of the same style as the one, now painted, but the subject is different."

The philosophy of Spiritualism is true as it fits the individual. The phenomena are applicable everywhere. One is relative, the other absolute truth.

## Deafness Cannot be Cured.

by local application as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness caused by catarrh that cannot be cured by Hall's Catarrh Cure. Send for circulars, free. F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c.

Grayness, baldness, dandruff, and all diseases of the scalp and falling of the hair can be cured by using Hall's Vegetable Sillian Hair Renewer.

## MEDIUMS AND LECTURERS.

Mrs. A. H. Luther's address is 309 West Second street, Duluth, Minn.

Frank Chase, spirit artist, is now at 1731 Morgan street, St. Louis, Mo.

Miss Abby Judson seeks engagements to lecture. Address care of this office.

D. C. Meeker can be engaged to lecture. Address 6 North street, Bradford, Pa.

Dr. A. Hatch, speaker and test medium, address 536 Western avenue, Lynn, Mass.

Bishop A. Beale is lecturing for the society at San Jose, Cal. Address 24 North Second street.

Mr. Emerson has the following engagements: November at Hartford, Conn.; December at Cincinnati, O.

Mrs. Cornelia Gardner, 118 Jones street, Rochester, N. Y., will answer calls to lecture or attend funerals.

Mrs. J. Hatch, of San Francisco, platform, trance, and test medium. Address 536 Western avenue, Lynn, Mass.

Dr. George W. Carpenter is open for engagements to lecture. He may be addressed at 1146 Grenshaw street, Chicago, Ill.

Colson Turnbull can be engaged for inspirational lecturing, funeral services, etc., within a radius of 100 miles of Toledo, O.

Mrs. Sophronia M. Lowell, inspirational speaker, will answer calls to lecture or attend funerals. Address Anoka, Minn.

W. H. Bach lectured at Arlington, Neb., for November, and at Aberdeen, S. D., for December. Will accept calls in their vicinity.

Frank T. Ripley may be engaged for November and December to lecture and give tests. Address 276 Broadway, Cleveland, O.

Prof. Joseph Ernst, trance speaker and psychometric reader, can be addressed for engagements at 66 Cross street, Cincinnati, O.

Willard J. Hull can be secured for the month of April, 1894. All other dates filled until June. Home address 250 DeWitt Street, Buffalo, N. Y.

Moses Hull speaks in St. Louis during December. He would like opportunities for week day evenings' work in connection with his Sunday labors.

Societies wishing the services of A. E. Tisdale for the months of December, March, and May may address him at 547 Bank street, New London, Conn.

Mrs. Celia Loucks, of 311 West Sandusky st., Findlay, O., is open to engagements to lecture. Also gives psychometric readings when conditions are favorable.

Jules Wallace, the renowned platform test medium, can be addressed at 261 Olive street, St. Louis, Mo., where he will remain until the beginning of next year.

Mrs. A. E. Kibby desires engagements for the fall and winter months in the South and Southwest as lecturer and test medium. Address 130 Locust street, Mount Auburn, Cincinnati, O.

Mrs. Carrie M. Smith, 259 Clay street, Frankford, Ind., wishes engagements with societies near home. Will also do missionary work in small towns for expenses until December 1st.

Mattie E. Hull is open for engagements within 200 miles of Chicago. If she takes a trip through Arkansas and Texas she will leave Chicago about December 1st. Write her at once.

Mrs. C. A. Sprague, clairvoyant, trance medium, and magnetic healer, will give sittings at her residence, and is open for engagements. Address corner Newland and First avenue, Jamestown, N. Y.

Mr. and Mrs. Geo. F. Perkins, lecturers, test, and psychometric, and developing mediums are open for engagements for the coming winter. Terms reasonable. Address 346 D street, Tacoma, Wash.

Dr. C. Goodrich and Mrs. M. L. Goodrich, psychometric readers and platform trance test mediums, are open to engagements in New England States through January, February, and March of 1894. Address 51 Preble street Portland, Maine.

E. W. Sprague, trance and inspirational speaker, and test medium, can be addressed for engagements at 104 Federal street, Allegheny, Pa., care of Dr. Bell, until November 16th. Permanent address corner of Newland street and Forest avenue, Jamestown, N. Y.

Oscar A. Edgerly's engagements, for the near future, are as follows: November, Dayton, O.; December, Baltimore, Md.; January, Buffalo, N. Y.; February, Minneapolis, Minn. Mr. Edgerly's time is all engaged until July, 1894. Solicits camp-meeting engagements.

Dr. G. C. Beckwith, inspirational speaker improvisor and psychometrist, is filling an engagement with the Spiritual Conference in Philadelphia this month. Would like to make engagements in vicinity. Has a few open dates. Address box 607, Birmingham, Conn.

Mrs. Nellie S. Baade can be addressed for engagements for 1893. Would also be glad to make engagements for any spiritual society within one hundred miles of Detroit for lectures through the week. Will also attend funerals. Address Nellie S. Baade, 411 Thirteenth Street, Detroit, Mich.

Mr. George Walrond, trance and inspirational speaker, Hamilton, Canada, is open to engage with spiritualistic associations and societies in the States or Canada. Spiritualists or inquirers visiting Hamilton may have board and accommodation at his residence, 198 Locke St., North. Public services every Sunday evening at 7 o'clock at Macabee's Hall.

Lymen C. How is engaged for November in New York, and March, 1894, in St. Louis, Mo. He will answer calls for week-evening lectures at points accessible from these places respectively. He is yet free to answer calls for December, January, and February. Would prefer to work in New York, Pennsylvania, or New England until March. First call first served. Address Fredonia, N. Y.

Mrs. Maggie Stewart, 294 East Main street, Fiqua, O., will accept engagements from societies for the winter months as platform test medium. All desiring her services will do well to engage her early in the season. She will also give readings by letter from lock of hair on all business, financial, social, and domestic matters, etc., etc. Also diagnose diseases, furnish magnetized papers by letter for the sick. For reading by letter and diagnosing by letter price is \$1.00 and two two-cent stamps. Address as above.

G. G. W. Van Horn, the well-known healer, inspirational speaker, spirit message and platform test medium, will fill engagements to the credit of any spiritualistic society or as a pioneer co worker and organizer in any community, town, or city in the United States. Parties desiring his successful services by the week or month, can address him at 324 West Madison street, Chicago, Ill. The best of satisfactory reference given. Terms reasonable. Many years' experience in the field. Skeptics convinced by his ministrations and converts to the cause of truth increase in the spiritual movement. Letters of inquiry containing stamps for return postage promptly answered.

## A LIBERAL OFFER. THE PHILADELPHIA COMPOUND OXYGEN HOME TREATMENT and the LIGHT OF TRUTH, free for One Year, will be sent to any address upon receipt of \$1.00. former price \$2.00. Send for booklet and circular. Address DR. J. W. DEHOOG, 270 West Fourth street, Cincinnati, O. Agents wanted.

## Smoke Stacks and Steeples

By WILLARD J. HULL  
This is one of Mr. Hull's masterpieces and should be read and circulated far and wide.  
Price 10 cents, postage free.  
For sale at this office.

## A LIBERAL OFFER

By a Reliable

## Clairvoyant and Magnetic Healer

Send four 2-cent stamps, lock of hair, name, age and sex. Will diagnose your case free. Address DR. J. S. LOUCKS, Shirley, Mass.

## Mrs. J. H. Stowell, TRANCE MEDIUM

46 S. Elm St., Walnut Hills, CINCINNATI, O.  
Sittings daily for information and tests from 5 a. m. to 4 p. m.

## Mrs. A. L. PENNELL, Business and Test Medium.

64 Carlisle Ave., CINCINNATI.  
Sittings daily.

## MR. &amp; MRS. F. N. FOSTER, Spirit Photographers,

2705 Fourth Ave. South, MINNEAPOLIS, MINN.

We are prepared to take spirit photos from a lock of hair or photograph.  
Letters of inquiry, enclosing stamp, promptly answered. Address, MRS. F. N. FOSTER, 2705 4th Ave. S., Minneapolis, Minn.

## MRS. A. M. ROBINSON, PSYCHOMETRIST,

Room 28, Hutchins Block, cor. Pennsylvania and Ohio Sts., INDIANAPOLIS, IND.

Will give sittings by letter. All questions carefully considered by her guides. Send lock of hair and own handwriting. Enclose \$1.00.

## Mrs. E. H. Thompson, PSYCHIC HEALER,

Absent treatments desired. Send three 2-cent stamps for terms. Psychometric reading from handwriting \$1.00. Post Office Box 302, OLEAN, N. Y.

## Mrs. A. KIMBALL-CHANEY,

gives PSYCHOMETRIC READINGS from autograph. Instructions in Psychometry and Psychical Healing. Special Treatments for Unfoldment and Messages from Guardians \$1.00. LILY DALE, N. Y.

## J. G. W. ENTWISTLE, M. D.

Also Clairvoyant Doctor.  
Formerly of Troy, N. Y. Practice of 30 years. Chronic diseases a specialty.  
References given. Hours 9 a. m. to 4 p. m.  
Office, 6336 Harvard Ave., Englewood, CHICAGO, ILL.

## The Blind Clairvoyant, Prof. HENRY W. SINCLAIR

Will send by letter a life-reading of the Past and Future with DATES. Mail lock of hair and One Dollar Address, Prof. HENRY W. SINCLAIR, 221 West Avenue JACKSON, MICH.

## You Can Have Good Eyesight.

Melted pebble spectacles restore lost vision. Write for illustrated circular and how to be fitted by my new clairvoyant method. Spectacles sent by mail.

## HOW TO LIVE ONE HUNDRED YEARS.

A new method of treating the eyes, the cause, and, in fact, the entire system. Send two 2-cent stamps, and I will send printed information, also photograph of my spirit guide who revealed this knowledge to me. B. F. POOLE, CLINTON IOWA.

## DO YOU WANT TO BE A MEDIUM? PSYCHE WILL DEVELOP YOU.

Price \$1.00, Postage 20 cents. Send stamp for descriptive circular and testimonials. W. H. BACH, Mfr., St. Paul, Minn.

CURE THYSELF OF hemorrhoids by using Dr. DEHOOG'S ELECTRIC OINTMENT. It will cure internal, external, and Bleeding Piles in a remarkably short time. This Ointment is indeed a Marvel of Healing. Send two-cent stamp for particulars and circular. Sample jar 75 cents. Agents wanted. Address 270 W. Fourth street, Cincinnati, O.

## VITAPATHY, THE NEW SYSTEM OF PRACTICE.

Is the Rising Sun of this Progressive Age.  
VITA—Life, cures PATH—Disease.  
Every physician should learn it to be successful. Reading Free. Apply to or address PROF. JOHN BUNYAN CAMPBELL, M. D., D. O., American Health College, Fairmont, Cincinnati, Ohio. Prepared students admitted to Regular Schools FREE. Higher Graduation and Ordination for the world.

## DR. J. C. POWER, Clairvoyant and Chronic Disease Specialist.

Chronic diseases particularly solicited. Long standing chronic troubles, considered curable by the general practitioner, readily yielded to my treatment.

BREMONT, ILL., Oct. 28, 1891.  
On July 29, 1886, I was taken with a severe attack of diphtheria, and for three weeks I neither ate nor drank. At the end of that time the membrane came off my throat, leaving me nearly exhausted and so weak that I could not move without assistance. After remaining in this state for several days, I became wholly paralyzed, and for three months I was devoid of feeling, taste, or could I move a muscle; and at the end of three months, after the use of electricity and the attention of the best doctors to be procured, I was pronounced incurable. Then Dr. J. C. Power came to me and offered his services, saying that he could cure me. I submitted myself to his wonderful treatment, and in less than three weeks I could walk and in one month I was able to do my usual work. I thought he had cured me, and I walked to a neighbor's house a distance of nearly a mile. I improved so fast under his treatment that I soon became strong, and as well as ever. It has been five years since that time and I haven't known a sick day since.  
All letters for diagnosis must be accompanied with a lock of hair, 5 two-cent stamps full name, post-office address, county and State.  
DR. J. C. POWER, Lock Box O, VICTOR, ILL.

## Are You a Medium?

I am aware of the fact that there are many people possessed of the power to develop independent state-writing. Many have failed to develop for the reason they did not understand the requirements and conditions of their guides. It has been thirteen years since I developed this remarkable phase, and since that time many of the best mediums in the United States have developed through the directions of my hand. I make this offer to those who are mediumistic. Send me your full name and age, in your own hand-writing, and enclose one dollar and two stamps and I will give you a complete life-reading. I will tell you also the exact time to wait for development, and send you a pair of my double magnetized plates. You can also ask five questions if you desire. This offer is only good for one month. Clairvoyant readings and sittings given at my residence.

## Reliable Offer.

Send three 2-cent stamps, lock of hair, name, age, sex, one leading emotion, and I will diagnose your case free with the aid of spirit power. DR. S. W. LILLIAN, Lake Geneva, N. Y.







## LOCALS AND PERSONALS.

—The large crowd of people who gathered at the Union Society Hall, last Sunday, for the purpose of attending the lecture given by Mrs. Ada Foye, was a very large one. The lecture was well attended, and the audience was very large.

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—It must be very gratifying to the editors and reporters of the daily secular papers to see our spiritualistic papers criticized by the Church and its theology. said an old gentleman to a drummer in conversation on the topic of the day—Spiritualism. "Not at all—not at all," replied the drummer. "They rather like it; for they agree with you on that, but dare not express it openly. Some of them read it with delight, while others are almost ready to burst with pent-up thoughts running in the same direction. Oh, they're tickled at it, and would like to take a hand in the game themselves. You are only doing the pioneer work for the generation to follow, who will be more independent in their views and ready to avow them publicly."

—We take great pleasure in announcing to our readers the early publication of a work interesting and valuable to all, "The Parliament of Religions" at the Columbian Exposition. Will be issued complete in one large octavo volume, and will be a careful compilation of all of the proceedings—once a fascinating story and a book of universal value. A narrative of the greatest achievement in modern religious history. The book contains origin of the Parliament of Religions and proceedings of every meeting of the parliament, speeches delivered and papers read at every session of the noted gatherings, the beliefs of the various religious denominations, opinions of eminent divines in regard to the Parliament; influence of the Parliament upon the religious thought of the world. Published by F. T. Neely, Chicago. Price: Cloth \$2.50; sheep, \$3.00.

—The Philosophical Society had quite a large attendance on last Sunday. In the afternoon Mrs. Jordan gave a soulful and inspiring invocation, and won the admiration of all present. Mrs. Kopp's tests were numerous, readily recognized, and well received. At the evening service a fortunate chain of circumstances enabled us to secure the services of Mrs. Grenameyer, and will be with us this month. She is well liked by the audience, is a good speaker, true to the cause, and willing to do all in her power to convince us as a people of this grand truth. May she go on in this good work and be one among the many to enlighten the world of the beautiful home, where our dear angel friends are ever ready to greet us with that love that never dies. Her guides spoke very earnestly and feelingly on the real necessity of harmony and love among one and all; and her words came at a very opportune moment, for, like many societies all over the world, jealousies and misunderstandings will creep in and disturb the evenness of things. We all live and learn from experience. The Ladies' Aid will meet on Friday at 2:30, and as there is some business of importance to transact, we hope the members will all be present. Mrs. Grenameyer, Mrs. Wolf, and other mediums will be present to entertain all who may come.

—The Union Society services last Sunday evening had a little of its old time appearance for a change. A number of familiar faces, though for a time obscured by their absence, were present, and added cheer to the audience. The rostrum, too, was enlivened by a welcome addition in Mr. George P. Colby, of Florida, who spent Sunday in the city. The services were opened by an organ prelude from Mrs. Ross, after which the usual preliminaries followed prior to the lecture. Miss Abby Judson delivered herself of the latter in her usual pleasing and affable manner, and of course, scholarly style—most gratifying to those who appreciate pure English garlanded in neat synthesis. A quotation from Pope's essay on man was made appropriate as an introduction to her subject, "Where is the spirit world?" As an initiatory the speaker portrayed the heaven of the ancients—among them that of the Greeks, of Dante and of Milton—down to the present orthodox conception—all nicely woven in, and interestingly and briefly expressed, keeping the hearer's attention riveted to the topic and in anticipation of the denouement. It is difficult to say which was the most interesting, the mythical or the real. But the comparison was well timed and effective, and undoubtedly had the desired result when it came to choosing. Astronomy also played an important part in her lecture, and added a charm to it which had its practical value to those in love with that celestial science. The latter was needed to allay the fears of some whose conception of space was somewhat cramped by orthodox teachings and the limit given to heaven by an ancient revelator. In its entirety it was a most instructive and comprehensive sermon practically essayed.

—Mr. Howard thereupon gave a number of tests and psychometric readings which proved interesting to lovers of the phenomena of Spiritualism. With one or two exceptions both the tests and readings were recognized, either in whole or in part. Mr. Colby was then invited to say something, or give something phenomenally. He did both, and very gracefully at that. Though not claiming to be a test medium, he gave a very good spirit description, followed by an excellent reading, for both of which he was duly credited. In connection he also exhibited enough of his gift as a lecturer to prove himself a worthy expounder of the spiritual philosophy. At the close the chairman tendered the thanks of the society to Miss Judson for her untiring attempt to please during her month's services, which was graciously received and thankfully accepted. Next Sunday Mrs. Ada Foye will again illumine the horizon of our cause in Cincinnati, and a general resurrection of Spiritualists may be regarded as an assured fact.

Cleveland, O.

Mrs. H. S. Lake's subject at the Spiritual Alliance on Sunday evening, the 15th inst., was: "The Conflict of the Ages." "There is," said she, "throughout the universe, so far as we can explore, an unceasing conflict between what may be denominated the lower and the higher forms of being. No one knows why this is so, nor exactly what will be the outcome. We may reasonably presume, however, as we watch the unfoldment of simple organisms into those more complex, that nature is bringing something forward towards perfection. All races, in every age, through their conflict with environment, have eliminated an element which has been taken up by succeeding ages and races, necessitating thereby a higher expression. In other words, the effort to express, however rudely and imperfectly, what struggled within, has given birth to a new quality of matter. Stone age, bronze age, press age, steam age, the conflicts of the races, which have lived in these, have become the harmonies which have indicated the advance of mankind. Discord, crime, war, disease—these are the spirit's protest against its environment—and effort, however, imperfect and unworthy, to learn the law of adjustment. Could you, glancing back into man as he struggled with climate, soil, circumstance, and follow thereby unfolding the meaning of later conflicts, and recognize how the conditions have developed by which it has become possible for the present age to produce the iron horse, the telegraph, the electric light; conflict with environment created power, and power begets expression. This is called an age of peace; but the statement is untrue. That is not peace which is maintained by armies and navies and the great inventions of war. This expression is an indication that peace does not possess the present age. At last, however, when electricity shall have been outstripped in its marvelous manifestations by the mighty power of thought, when spirit shall have subjugated matter, and men and women have come to realize that the highest achievement of the soul is in service to others, the conflicts that now confuse the moral sense will clear away and the age of liberty and love will really dawn upon the world."

## Hamilton, Canada.

A very fine congregation of Spiritualists and strange attenders on service on Sunday, and listened very attentively to an address inspired by the spirit of Thomas Paine. When Mr. Walcott stepped upon the platform he said he felt an unusual agitation owing to an exceptional spirit influence surrounding him. On going into the trance state the spirit control launched right away into the subject of "Superstition and Christian Idolatry," and discussed for over one hour the merits and demerits of the Bible. In no country in the world, said the guide, was there so much superstition and hypocrisy as in Christendom. Even when a Christian minister or theological professor became consciously honest and gave to the world the expression of his honest opinion the very blood hounds of orthodoxy are let loose and the honest preacher is run to death, and all under the cloak of reverence and idolatry for a volume of human writings that no one can or dare live up to its commands. To ascribe many of the absurd stories and ridiculous utterances in the Bible to the Wisdom of the deity is blasphemy, and to believe that God wrote or inspired men to write the same is rank superstition and ignorance. The signs of the times are apparent when we understand the fact that after nineteen centuries of Christian teaching those that are not Christians are on the increase in the world. The heathen and Mohammedan population is more by 200,000,000 millions than it was 100 years ago, while the converts and their families to Christianity do not amount to three millions. Such melancholy results were traceable, the guide said, to the very superstition and idolatry that existed in the name of religion in the world of Christendom to day. "True religion did not require creed or dogma, but action. True religion directed all to be good and all to do good." The lecture throughout was most impressive and instructive and a number expressed their appreciation at the close of the service.

Another crowded audience met since the above to listen to words from the spirit guides of Brother Geo. W. Walcott. The subject was "Materialization" and had especial reference to the seances recently given by Mrs. Moss and other mediums at Hamilton and London. The guide based his discourse on the command of Jesus to "Raise the dead," which injunction could possibly have no other meaning than that the "dead" (i.e. the spirits) were to be raised. On this command "Materialization" and other phases of spirit return were to those who made the Scriptures their guide and authority perfectly justifiable. The philosophy of spirit return was dwelt upon at great length, the guide making clear the method and manner in which the spirits materialized in bodily shape and form whenever they presented themselves to their earthly friends through the instrumentality of special mediums, when spirits could not materialize they would often transfigure the entranced medium, or utilize the medium in a variety of ways, in order to make their presence known. Mediums were oftentimes blamed, when not the slightest intention of fraud on the part of the medium was intended. If investigators would only study a little more clearly and deeply the scientific aspect of Spiritualism there would be no ground for suspicion, and fraud (if any) would all the more readily be detected. The discourse was really a most instructive, and both scientifically and philosophically.

## New Orleans, La.

"Of the spiritual work in the Crescent City the *New Orleans Times Democrat* says: "Why doesn't God kill the Devil?" was the subject which Mr. Frank T. Ripley, the eminent spiritualistic lecturer, chose for his text last evening. This makes four Sunday nights that Mr. Ripley has addressed the Spiritualists here, and he has well sustained the reputation that secured for him a recognition with the society of New Orleans. The hall was well filled last night with representative people of the doctrine of Spiritualism. Mr. Ripley is a fluent and easy speaker, and held the attention of his large audience from the commencement of his remarks to the close. Mr. Benson, the president of the association, expressed himself last evening to a *Times Democrat* reporter as more than pleased with the success of Mr. Ripley's efforts to win converts to the belief.

## Albany, N. Y.

The First Society, of Troy, N. Y., hold regular meetings Sunday afternoon and evening, at their rooms, 18 Keenan building. The attendance is good, considerable interest is manifested, questions asked, arguments, both for and against Spiritualism, are advanced, tests are given, the greater part of them recognized.

Our beloved pastor, Mrs. T. U. Reynolds, is with us this month. Her lectures on Sunday evenings are drawing to our rooms some of the thinking people of this section.

As an inspirational speaker I must say she gives perfect satisfaction. As a psychometric reader she is wonderful. Although she goes from us the first of the month, we hope and trust she will be as successful as she has been with us.

We would recommend Mrs. T. U. Reynolds to one and all.

## For Sale at Lily Dale, N. Y.

The lovely cottage formerly owned by Mrs. Mary Ramsdell, situated in Melrose Park, only a few rods from the auditorium, has been reconstructed, papered, painted, furnished with handsome carpets, and elegant furniture, including stoves of modern pattern, a nice folding bed and other articles of beauty and convenience too numerous to enumerate.

Mrs. Shaw being in feeble health wishes to dispose of the same, and as shown by the following copy of power of attorney, Mrs. Orpha E. Tousey, of Fredonia, N. Y., is her authorized agent.

LILY DALE, N. Y., October 25, 1893.

I, Nancy W. Shaw, hereby authorize and empower Mrs. Orpha E. Tousey, of Fredonia, N. Y., to sell my cottage, situated in Melrose Park, Lily Dale, N. Y., with all furniture for the sum of \$200, (two hundred dollars). Six or five hundred dollars to be paid down, the balance in one, two, and three years with five per cent interest to be secured by chattel mortgage on the same. In witness whereof I hereunto assign and affix my seal this 25th day of October, 1893.

W. BAKER & CO.'S Breakfast Cocoa

Unlike the Dutch Process No Alkalies

Other Chemicals are used in the preparation of

W. BAKER & CO.'S Breakfast Cocoa

which is absolutely pure and soluble.

It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup.

It is delicious, nourishing, and EASILY digested.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

## NOTES FROM ALL POINTS.

Detroit, Mich.—Mrs. Nellie S. Bode holds regular services every Sunday evening at 7:30 at 283 Woodward avenue. The public is invited.

Detroit, Mich.—Oscar A. Elderly, of Newburyport, Mass., inspirational speaker and platform test medium of high order, will lecture at Detroit, O., in Central Book, November 13, 10 a. m., and lecture and give public tests at Knights of Honor Hall, at 3:30 p. m. of the same day. Also each remaining Sunday of November, at the same hour and places as named above.—J. C. Cox.

New Bedford, Mass.—On Sunday, October 22, the guides of Oscar A. Elderly, gave two eminently practical and logical lectures from our Rostrum, the evening lecture being particularly impressive, as it dealt with the mighty results to be accomplished, as an outcome of the recent Religious Parliament held at Chicago. That the lecture was appreciated was amply manifest by the frequent applause of the large audience present.—Dictated by G. E. Jacobs, President.

## Peoria, Ill.

The *Herald* of the 10th inst., says: "There has been in this city for the past several days a lady who is described as one of the most wonderful trance mediums who ever formed the chief attraction at a seance. To one of the party she brought a near relative, now dead, and the two conversed at length about matters in the past. The deceased was during life a very fine musician, and he was asked if he had continued his studies in the other world. The reply was that he had not quite reached that sphere. He was not far enough advanced. The next sphere would be the one in which he would take up music, and he said he would have the best instruction. The controlling spirit was asked if they could not have a little music. Soon the medium, who is not able to perform at all on the piano, asked to be conducted to the instrument. When seated at the piano she swept the keys as a Paderewski might, and played music of the sweetest classic nature without effort and perfectly. A song was next asked for, and the response came in the shape of a remarkably fine baritone solo in Italian. By request a second verse was sung. The lady in question is not a professional, but held the seances at the house of a friend whom she had been visiting here. Those who saw and heard the manifestations declare them simply marvelous and beyond all comprehension."

The lady referred to is Mrs. C. D. Pruden, who is at present ministering to the Washington Union Spiritualist Society of this place. Meetings are held every Sunday at the corner of Washington and Worth streets, Lyceum at 12 o'clock, and conducted by Mrs. Hattie Shepard.

## J. S. RAYMOND, Pres't.

## Chicago, Ill.

At the public meeting, conducted by Mrs. Nickerson Warner, held at Kimball Hall, this city, Mrs. M. J. Gillette, of 863 Washington Boulevard, called for two handkerchiefs from skeptics. Then she called up a committee of five persons; then took one of the handkerchiefs with which she washed the slates, and wiped them dry. Then placed them together and put three rubber bands around them, and took the slates and put them on a tumbler in plain view of the committee. There was no pencil put between the slates, and after singing by the audience two or three times, one of the committee opened the slates, and on one side of one of the slates was a good picture of James G. Blaine, and all around the picture were six or eight messages for people in the audience, all of which were recognized.

## MRS. DR. S. H. PRESTON.

## OBITUARY.

Passed to spirit life, the wife of Syrus Still, in Glade, Warren County, Pa., on October 4, 1893, at the age of forty years. The cause was pneumonia. She leaves a husband and two children to mourn for her. The husband and wife being Spiritualists and also mediums. He and the children will derive much comfort from the knowledge that the wife and mother still lives, and that her interest is unabated in and for their welfare. From the time the deceased embraced Spiritualism to the close of earth life it was knowledge in each of faith with her. May the joyful consciousness of her continued presence, love, and care, be a sweet consolation and support to the surviving members of the family. We, as a society, join in sympathy for our brother and his two children. At the same time realizing, though her bodily presence is lost to them, she is still with them in spirit. C. F. GRISWOLD, JULIA A. STARR.

## Port Huron, Mich.

The Spiritualists of Port Huron feel to congratulate themselves on having secured the services of Mrs. Anna L. Robinson, the well-known lecturer from Lockport, N. Y., for the ensuing year. Although she has been with us only four Sundays our audiences have increased so greatly we have been obliged to secure a much larger hall, and it is doubtful if even that will accommodate us for very long. The interest she has awakened is phenomenal, and the comfort and consolation she is giving to doubting hearts will never be known by her until she receives her reward on the other side.

The parents have awakened to the necessity of establishing a Progressive Lyceum for their children. This is to be inaugurated very soon, and with frequent entertainments for the young people we hope with the help of good spirits to accomplish a great and much-needed work.

## C. H. HUBBARD, Sec'y.

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